The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 29 FEBRUARY, 1916. NUMBER 7.

"THE KING'S HIGHWAY."

CHAPTER 3.

The Lame Walk; The Blind See--Social Christianity in India.

BY MRS. J. P. WHITE, ALBIA, IOWA.

THE MISSIONARY has for years been trying to interpret Christ to the Oriental mind. His chief object has been to show Christ as the Saviour of the world and to win men to Him, but he has also been demonstrating that godliness is profitable unto all things, and that it brings multitudes of blessings to the life that now is as well as to the life that is to come.

Christianity put more into the life than a new heart. This is not as apparent in a Christian land as in India for example. Here where all people are enjoying the blessings of a Christian civilization the external change, on becoming a Christian, is not very marked except among the "down-and-out" class. But in India, where there has been no influence of Christianity to modify life, the distinction is sharply seen.

Christianity reaches out and touches humanity at every place of need and points out a Saviour Who is interested in the bodies as well as the souls of men. This demonstration has meant much in the winning of India. What has been termed Social Christianity has been a great factor in removing prejudice and opening the way for direct evangelistic work.

Among the learned men of India and among the hungering hearts of the humble multitudes there are those who are asking the question of John, the Baptist, and the answer comes back, "Go tell * * * that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

Many of the leading thinkers of India seeing the wonders wrought by Christ through His servants are convinced of the superiority of the Christian religion. "Fifteen years ago," says a writer in the *Missionary Review of the World*, "a great crowd stood on the wharf in Bombay to welcome the incoming of the ship *Quito* which had come laden with American corn to feed the famine sufferers of India. Sir Narayan Chandervaker, one of India's greatest sons, pointed to the bags of corn and said, 'When I see a sight like this, the gift of Christian America, to starving India, I am compelled to believe that Jesus

CHILDREN OF LEPROUS PARENTS.
So far untainted.

Christ is living in the world to this day.''' And the writer adds, ''That corn has been like good seed which a master farmer had carefully selected and planted in good soil. It is now bringing forth an abundant spiritual harvest.''

SOCIAL SERVICE IN CHRISTIAN MISSIONS IN INDIA.

Work for the Lepers.

No class in all the non-Christian world is more pitiable than the lepers. Non-Christian religions have no solution for the leper problem. The custom of burning lepers was prevalent in India when Carey, the English pioneer, went to that land. Lord Lawrence, governor of the Punjab, made three laws, ''Thou shalt not burn thy widow. Thou shalt not kill thy daughters. Thou shalt not burn thy lepers.'' It is fair to assume that these laws have been obeyed in India for years. But in some other parts of the world the custom still prevails. In the October, 1914, *Missionary Review of the World* is the statement, taken from *Without The Camp,* the organ of the Mission to Lepers, that the officials in the Hingi district have massacred forty lepers. In 1913 in this same district fifty lepers were put to death.

Leprosy is perhaps the most loathsome disease that afflicts humanity. It is pitiable even under favorable conditions, but when the leper is an outcaste, his condition is terrible indeed.

''The gruesome thing
The leper, lank as the rain blanched bone
That cowers beside him, a thing as lone
And white as the icicles of the Northern seas
In the desolate horror of his disease.''

A SERVICE AT BAWA LAKHAN, THE LEPER HOME.
Lepers are separated from children. Lepers in front and to the right on smaller mats.

Hinduism abhors lepers because it teaches that leprosy is punishment for sin committed in some former incarnation. Christianity has a different attitude toward these sufferers. The Master, Who cleansed the lepers, is incarnated in devoted lives today and Christian missionaries all around the world are taking these wrecks of humanity and binding up their wounds, while they point them to the Great Physician of souls.

Most of the work for lepers is supported by "The Mission to Lepers in India and the East." This mission does not send out missionaries of its own, but works through the missionaries of any society already on the field. It has seventy-eight stations, aids nine thousand lepers and their children, throughout India, Burma, Siam, China and the Philippines. Its object as stated by the society is (1) To instruct lepers in the gospel of our Lord Jesus Christ; (2) to relieve their physical sufferings; (3) to segregate them and to protect against the spread of the terrible disease; (4) to provide for their support; (5) to rear their children.

In order to interest the lepers in life, those in charge of leper asylums have planned work that will occupy their time and attention. In the Naini Asylum at Allahabad, each inmate is given a little plot of ground for cultivation. Formerly everything was given to the leper in the way of provision, even his barber was paid, so that he had no money to handle. A better plan has been devised. A little store is provided where spices and pepper, of which the Indian is so fond, are on sale. Each man and woman is given twenty ounces of coarse ground wheat a day, and eight cents a week. Each one cooks his own food in his own way. From his allowance he buys his spices and little extras and contributes to the Lord's work.

In this Naini colony, when the new church was built, the lepers visited the missionary and said, "Sir, whose church is this?" "It is yours," he replied. "Well, then," they said, "if this is our church we want to help; we want to buy a pulpit Bible." They had been saving their money and not only bought a Bible but also a bell to summon them to the services.

A recent report in one of our papers states that a colony of lepers has sent an

MEMORIAL HOSPITAL, SIALKOT, INDIA.
Indoor patients. Matron seated in foreground weighing out food.

invitation to "Billy" Sunday to conduct meetings for them. This would indicate that into their lives has come some interest in the big things that are going on in the world.

Are the lepers grateful? One would think their hearts would be overflowing with gratitude. However, we remember that when Jesus healed ten lepers but one returned to give Him thanks. Perhaps there may be ungrateful ones today, but we like to think that most of them share the feelings of those who sent this touching message to the missionaries: "To our Most Honorable Friends and Supporters: We, the men and women of the Leper Asylum at Purulai, send you a thousand thanks. We are well in body so far as may be expected, though some of us suffer great bodily pains, which have been mitigated, however, by the kindness you have shown us continually. We have now good houses to dwell in, tanks to bathe and wash in, wells for giving us drinking water and a doctor and medicines to heal our ulcers. We have teachers and pastors who guide, instruct and comfort us. All these advantages we owe, next to God, to you, our benefactors and friends. Our nearest relatives had forsaken and abandoned us and there was no place left for us on earth where we could rest and stay without molestation. People seeing us from a distance would shout, 'Begone, Begone.'"

Is there no hope for the leper? Can he not be cured. For centuries the answer has been "No cure," "No hope." But there is a little ray of hope today. The best endeavors of medical science and research are turned toward the leper problem. There are some very optimistic reports from the Philippine Islands, where experiments have been made for several years. The treatment found most successful consists in hypodermic injections of chalmoogra oil, camphor and resorcin. "This new treatment was begun in 1911 and produced results more encouraging than any heretofore reported. The publication of the results of experiments led to the employment of the treatment in a number of foreign

GIRLS' BOARDING SCHOOL AT SANGLA HILL.
Miss Flora Jamison, Principal.

countries, and reports of its successful use are beginning to appear. Recent advices from Manila state that during the past few months twenty-three lepers have been discharged from the leper hospitals as cured. It may be stated with reasonable certainty that it arrests the disease, regardless of its type or duration, in almost every instance and in many cases has effected permanent cures. Recently the International Health Commission of the Rockerfeller Foundation has taken steps to circulate details of this treatment in all countries in which leprosy occurs with the hope that if a larger number of workers in different part of the world undertake its use, the study of the reports may point the way for further advancement in finding a true specific cure for a terrible disease."

SOCIAL SERVICE IN CHRISTIAN MISSIONS.

By Prof. W. H. Merriam of Gordon College, India.

Social Service has not as yet become one of the very prominent forms of expression of Mission service in India. Doubtless there are reasons for this state of affairs. One of the most outstanding reasons is, of course, the failure to acknowledge the most essential principle of Social Service, the universal brotherhood of mankind. Of course one must admit that the very fact of there being a need for Social Service indicates a failure to asknowledge the principle of the universal brotherhood of mankind. One must remember that in India there is not only the failure to acknowledge this universal principle but refusal to do so. A man may be born to this particular service or to that particular service but no man is born to the service of mankind regardless of this caste connections.

In addition to this difficulty there is the ever present fact of shortage of help and funds and the very pressing needs of the souls of men. Social Service is not and can not be a form of service which requires no foundation. It is one of the later expressions of service. In India there is considerable work yet to be done on the foundation.

However, Social Service work has been begun in a number of places and not without success. Perhaps the fact that such service is to be found only in the Mission Colleges and in a few of the Mission High Schools is indicative of the extent of the work at the present time.

SCHOOL FOR CHRISTIAN CHILDREN IN A COURT YARD.

The Church Mission School of Srinagar, Kashmir, with Rev. C. E. Tyndale-Biscoe, M. A., (Cantab) as Principal has been most successful in this line of work. In their latest reports there are 1380 boys and 70 girls on their rolls. A large number of the boys are Brahman Hindus whose aversion to work and refusal to touch anyone outside of their exclusive class is patent to all. However, this very resourceful principal has accomplished the impossible with many of these men. This quotation from *"Men in the Making,"* the annual report of the school, written by Mr. Tyndale-Biscoe, indicates the kind of work they are doing. "It was about fourteen years ago—I cannot remember the exact date, for so many struggles have taken place since that time—Kashmir was visited by a very severe epidemic of cholera, which carried off its thousands of citizens as it always does in unsanitary and filthy cities. Then, upon this we were expecting a visitation of plague, as it had crept up India from Bombay very close to us and was actually claiming its victims from Jammu, which is the second capital of Kashmir. So we thought that the time had arrived for the school to aid the doctors and municipality in waking up the city to its danger, and arouse the citizens to action. Talking had long proved to be utterly useless. We in India are great talkers, and especially so in Kashmir. Action, and that prompt action, was the need of the hour, so volunteers for manual labor, which we dignified by the name Engineers, were called for. To our appeal over three hundred teachers and boys responded at once.

"Our line of attack was as follows:

"Firstly, to ascertain the number of householders who were willing to receive a visit from the volunteer engineers, who would drain their front or back yards, and fill with river sand their private lakes of liquid filth. This canvassing revealed to us that seventy householders were ready for this 'spring cleaning.'

"Our next duty was to approach the Municipal officer, to inform him of the wishes of the seventy householders and ask his help. This officer promised us his blessing and with it he offered us the use of all the spades, shovels and picks, baskets and cargo boats for conveying the sand from the sand banks in the river to the death traps in the city.

"Having secured all the help we needed at the moment, we knocked off all school games for the more strenuous work of spade work.

"We had arranged to start on Monday afternoon, teachers and boys wishing to commence operations as soon as possible.

"But when I arrived at the school that morning and was addressing the boys on the subject, I saw at once that something had gone wrong. Brightness on the faces of the boys had disappeared, the enthusiasm of the Staff had given place to the hang-dog expression, or to use a very expressive Indian expression they were utterly 'gabrowed.'

"So I could not forbear asking them if they all thought they were about to be hanged, which remark usually cheers them up. I did not realize that I had really hit the mark, for they explained to me that all those householders who had expressed their willingness for a visit from our engineer corps had changed their minds absolutely, and further that the Brahman priests had heard of our intentions and had strictly forbidden any Brahman, whether teacher or boy, from undertaking this most unholy and degrading work, and threatened instant excommunication should they disobey.

"The whole school looked at me for an answer, if any, to this Pontifical Bull."

The quotation need not be completed for if you know Tyndale-Biscoe, you know what happened. The work was done. Not just as he would like to have done it, however, but still it was done. This we admit is an extreme form of the expression of Social Service and yet one which he does not hesitate to ask of his students if the occasion seemed to justify it. Not at the other extreme and yet quite different from this type of Social Service is that which is found in some of the colleges of the different Missions in India. The following topics indicate the direction of the effort of most of these: Providing education for de-

pressed classes, reading to the illiterate, loan libraries, lantern lectures, escorting younger students to the museum, mills, factories, etc., encouraging the spirit of play, encouraging sanitation, helping the sick and afflicted, translation, work for the depressed classes, service to public institutions, prevention of cruelty to animals, town and village improvement, temperance. You will note that these are largely suggestions as to forms of Social Service and that they suggest for the most part the opportunity of helping by educating, rather than by actual physical effort. It is talk rather than work. Yet it is a phase of Social Service that is needed and that has good results. The more extreme forms of Social Service are difficult for a man with a weak back-bone and most of the men out here have little courage when it comes to facing a conservative society dominated by the Brahman Hindu. These more extreme forms require some Western back-bone and when Tydale-Biscoe wants his men to use a shovel or spade he shoulders one himself and works right with them.

In the long vacation during the summer months when perhaps the need is greatest, the students are urged to strive to serve their fellowmen. When they return to college in the autumn they report what has been done. Many of their deeds are simple and easy as judged by the Westerner but quite different when looked at in the light of Indian society. To quote D. J. Fleming of Forman Christian College, "Hundreds of definite, though faltering and unskilled, efforts have been made by the Hindu and Mohammedan and Christian students of the college; and not a few noteworthy results could be mentioned. Yet with such training as our staff has been able to give the students, the results seem almost trivial compared with what is possible. The Kingdom is not to come through social service. But the thirty-one thousand college students of India—non-Christian though most of them are—can be used in removing many obstacles to the Kingdom for which we long."

The great danger of Social Service unless very wisely directed is that a man may undertake to serve his fellowmen thus and seek thereby to quiet that inner voice which says, "Be ye reconciled to God." But again, there is a lot of foundation work to be done in India before Social Service can mean all that it ought to mean to India. The work is in its infancy as yet. They are doubtless great opportunities ahead for the Social Service Club on the Mission field. Many a young man who has got away from his old home and village and its conservative life finds himself face to face with new problems. Under the teaching and influence of the school he finds himself daring to believe in the principle of universal brotherhood and he even goes so far as to declare his beliefs in the class room and literary club. The Social Service Club aims to give such a man an opportunity to try out his declarations. With proper direction and care this first step away from the old social life should prove to be the first step towards that New Life, the source of such ideas as Social Service, whose ideal is to serve rather than be served.

INDUSTRIAL BETTERMENT.

An Agricultural Experiment.

Tens of thousands of the toilers of India go to bed hungry every night. In their crude, simple ways of working they are not able to earn enough or produce enough to feed themselves properly. Until the missionary and the foreign government officials began to study the tragedy of the hungering multitudes, no one seemed to care.

To meet the need, industrial training has been introduced into many mission schools with great success. The experiments along agricultural lines have been most interesting. One of the most striking and successful experiments is that of Mr. Sam Higginbottom of Allahabad, India.

This young man had gone to India as a lay missionary and was engaged in teaching in the college. As he looked out

over India and saw that more than three-fourths of the people get their living out of the soil he was convinced that the farmers needed to be taught how to till the soil and how to get larger results out of their labors. He presented this matter to his colleagues and the result was that he was allowed to come home to fit himself for the new task of "redeeming India from poverty." During the time he was at home making his preparation and securing equipment, Dr. Ewing, with the help of the government, secured 275 acres of land.

The story of what has been accomplished reads like romance. In the April, 1915, Missionary Review of the World, Mr. Higginbottom tells what "The Gospel of the Plow" is going to mean to India. As soon as the enterprise was launched a number of boys came saying, "We want to study agriculture." There were no dormitories and no provision for them but each one was given a small scholarship of $2.50 a month and allowed to provide for himself. One shady tree made a kitchen and dining room, another made a bed room. When the rainy cold weather came on they picked up their beds and went over to the cattle shed and said, "Get up there and let us in." So eager were these boys to prepare themselves for service that they were willing to overcome all obstacles and difficulties which appeared.

These scientific farmers soon demonstrated the value of their new methods in such a way that no one could fail to appreciate them. With the native methods of farming the Indian raises less than four tons of sorghum vulgare to the acre and his crop grows only two or three feet high. Across the road on the missionary farm they produce this same crop, which yields thirty tons to the acre and grows sometimes as high as seventeen feet. In the wheat field the same contrast is noted. Native methods produce six and eight bushels to the acre. The same soil, the same sunshine, the same rain, but a different method produce twenty-five to thirty bushels to the acre on the mission farm. With the cattle they have worked wonders also not only in raising larger stock but in more profitable animals. The native cow is able to hold her self-respect if she gives two pints of milk at one milking. But the prize cows on the mission farm will give twenty-four quarts a day.

Mr. Higginbottom has taught the people how to dig silos, fill them with fodder, even wayside weeds and has shown them that by this ensilage their cattle may be saved when famine threatens.

Do you think this is worth while missionary work? Do you think this is a profitable way for a man to spend his life? Surely this missionary is in a place of large leadership. Rajahs, from different parts of India have come to visit the farm and have asked the missionary to come to their part of the country and explain his methods to their people.

It is believed by many that it is altogether possible to prevent the awful famines of India by a proper tilling of the soil. How much wiser it would be to prevent famine than to rescue a few of the suffering and starving. If the money which has been sent to India to feed famine sufferers had been invested in agricultural schools and equipment, the story of India might have been very different. The *Christian Herald* alone has collected and sent to India, to help famine victims, four million dollars. Other agencies have sent other immense sums.

There are many benefits to be expected from teaching the farmers improved

methods of tilling the soil. One that the missionary confidently looks for is that the Christian people will become better able to assume the financial responsibility of the self-supporting, self-propagating church of Christ in India.

INDUSTRIAL BETTERMENT IN INDIA.

By the Rev. E. V. Clements, Pasrur.

Oh for a pen that could picture the great industrial changes going on for the betterment of India, which has been dozing away centuries in Eastern satisfied solitude. A new leaven is tearing every fibre and bursting countless bands of ancient practice and custom. The new leaven is this, young India has her eyes upon the world and she wants.

This morning a bill came for mats and ropes and it had a regular business letter heading in English, "Diwan Chand, mat and rope maker, Sialkot City." Even in a small city like Sialkot you could see dozens of business firms with large advertisements in English hanging over their shops. Here is one, "Abdulla, Sialkot Motor Works." This Abdulla is an uneducated man and only a year or two ago was running a little one-horse bicycle repair shop. But again here is a factory worthy of a big English advertisement, "Uberoi and Sons Sports Works." This firm runs quarter and half-page advertisements in the leading daily newspaper of the Punjab. The factory turns out thousands of hockey sticks, tennis rackets, etc., which are sent all over this great land.

Let us turn to agriculture. How laborious it all is! Most of the land is dry soil. Rainfall cannot be depended upon, so irrigation must be resorted to. This irrigation is of two kinds, from wells and by canal from rivers. Where well water can be had, that is and will likely be depended upon. It is a laborious and slow process lifting this water from the wells and pouring it out upon the fields. All last night, close to our tent, the creaking, groaning wooden well machinery sang its weird song and the blind-folded oxen toiled through all the long hours of darkness trying to find an end to the endless little circle. The farmer didn't sleep much for even blindfolded oxen soon know when the driver falls asleep. This is the only rain that for six months of the year the vast lands supporting millions of people receive.

During the last generation and especially the last five years, immense desert tracts have been turned into gardens. Your mission districts of Sargodha, Lyallpur, Sangla Hill, Khangah Dogran, and now in the last year a large part of Gujranwala and South Pasrur are all in canal irrigated country. Beautiful Lyallpur with her glistening canals lined by trees and her roads shaded by over-hanging branches bordered by fields of golden grain, this Lyallpur only thirty years ago was a desert tract with here and there an occassional brush.

Necessity is the mother of invention. Indian agriculture has never known any necessity of laborers in the past so she has gone on using the same kind of tools she did three thousand year ago. India has always had more laborers than were needed to even cut the harvest with the sickle and tread out the grain with the oxen. But now with the opening up of vast desert tracts by canals and with new industries opening up in the land affording some outlet to labor and on the other side government and missionaries introducing modern machinery a new era is before the farmer. For instance here is a farmer who has been hiring twenty men for two or three weeks finds that there is a machine called the reaper which will do the whole work in a couple of days for a fraction of the expense.

India is distinctly an agricultural country, seventy per cent. of her people being farmers. A great future is surely before them. One of the great factors in the change will be the well-equipped agricultural colleges established by government. Railroads are having a large share in this great social upheaval. Most of the railways are owned by government, but are often rented out to companies. Over 30,000 miles of railroad are in operation carrying over 25,000,000 passengers per year. The people love to travel and they can do so for an incredibly small sum—one-half

cent per mile. The farmer visits his friends, sees the city and incidentally a lot of the world's goods which he begins to want. For instance a number attended the Sialkot Convention. They saw other people eating raisin buns. They bought them and liked them. This was their introduction to any kind of light bread. When John Bull's engines begin to puff through these ancient, solitary, self-satisfied villages there is a great resurrection from the dead. A market has come for the crops. The people in the famine districts want to buy. The markets of the world are open. Mr. Farmer takes two or three breaths and the next thing we know there is a lawsuit. The rascal has been plowing up the grave yard to get more land to raise more wheat to sell for a good price at the near railway freight station. Nothing can stop him now. He will learn better methods to raise more grain.

These same railways train and employ 550,000 men who in turn support a couple of millions. The railway must have clerks, mechanics and engineers, and so the hope of thousands of poor boys is that they may get work on the railroad.

Another spokesman for better industrial conditions is the magnificent system of posts. These bring all parts of the great empire together. By means of them India reads what the world is doing and what she is doing herself. The P. O. is a marvel of efficiency. It is almost omnipresent. In the village near our camp is a government school and post-office. The school teacher is the postmaster. In the morning this letter will go in this village postoffice, twenty miles from any railroad and forty miles from the head office, where it will be put on a train. Carriers have their circuits of villages and regularly make their rounds. The present system is a wonderful achievement when one considers the percentage of illiteracy. The people use the postoffice. My camel-man buys a post-card for one-half a cent, gets my munshi to write it for him, "I got here all right and am well. The Sahibs camp is very heavy. Baby camel is better. Abdulla." His brother receives the card sixty miles from here in an even more remote village, carries it to the school teacher to be read and gets his message.

The postoffice is a great trader. There is the valuable payable post, that is, the postoffice pays for the article the merchant is sending to his customer and then collects from the customer. This is a great convenience to seller and buyer. The vast number of 800,000,000 parcels are handled annually.

But what about other lines of industry? Manufacturing is in its beginnings, but a good beginning has been made. A list of the leading industries and the number of factories might be of interest to you:

Bone crushing mills, 18; carpet factories, 23; coffee, 27; cotton mills, 213; cotton presses, 118; flour mills, 46; iron foundries, 41; jute presses, 21; potteries, 9; rice mills, 36; saw mills, 45; silk factories 74; coal and mica mines, 186; gold mines, 29; petroleum companies, 9.

The cotton mills alone afford employment to 200,000 people. Most of the manufacturing establishments are capitalized by European money. There is a great need for development of Indian endeavor along these lines. The present war has a tremendous influence in developing manufacturing interests. Many of the common, imported articles have been cut off. Why shouldn't India make them?

Yes, the leaven has laid hold on India. In many sections missions have done much along industrial lines. There are sixty-three mission industrial schools in the country, 15 of which are for women only. It is a subject of great importance but where will it take India? Unless the gospel goes hand in hand it can only lead to the grossest materialism.

SKETCHES OF SOME STRONG CHRISTIAN LEADERS.

By Mrs. E. L. Porter.

Rani Lady Harnam Singh.

When a little girl as the child of a Christian pastor belonging to the American Presbyterian Mission in Jullundar, Punjab, Lady Harnam Singh would not have guessed that one day she would be counted the leading lady in the Indian Christian community. But so it

has turned out to be. Pastor Golak Nath and his good wife denied themselves much that they might educate their growing family of girls and boys. The subject of this sketch was educated in the Church Missionary Society's High School for girls in Amritsar, and so much did she profit by the advantages given her that it is quite a joy to receive a letter from her. Her brothers and sisters have all done well in mission or government service. One sister is the wife of Dr. Chatterjea upon whom the Edinburgh University bestowed the degree of D. D., and one sister, a widow, is an Inspectress of Schools in the Punjab.

When a young Prince of the House of Karpurthala became a Christian and so relinquished any right he had to become a Rajah of Karpurthala, it was necessary to find for him a young wife from the Christian community. From among many Pastor Golak Nath's daughter was chosen, and she became his bride. A few years afterward the English government recognized the worth of young Harnam Singh and a knighthood was conferred upon him, which gave him the title of Sir and his wife became Lady Harnam Singh.

For more than thirty years they have lived together in their winter home in Jullundar City and in their summer home, "The Manor," Simla, and their own little family of seven sons and one daughter has grown up around them. Not exactly around them either, for most of them have spent from ten to twenty-five years in England attending the public schools and colleges, wealth having made it possible to give them the best education. Two sons, doctors, went to the front when war was declared and one, Indrajit, gave his life in France for the Empire.

When Lady Harnam Singh was presented to the Queen, her Majesty asked if she had a family and the response was, "Not one of the modern kind, your Majesty, I have seven sons and one daughter." The Queen was greatly delighted and told her how grieved she was at the smallness of many modern families.

When the King was in India a further honor was conferred upon Sir Harnam Singh and he was given the title of Rajah. Thus again was fulfilled the promise of Christ, "There is no man that hath left house * * * but he shall receive a hundredfold now in this time." Lady Harnam Singh is now both Rani and Lady, but it is with much more affection that all her friends speak of her as "Rani Sahib," that title being more pleasing to Indian ears.

The Rani Sahib shines brightest as wife and mother for she has wonderfully measured up to her increasing responsibility. It is in the great house where English, Americans and Indians, Rajahs and simple folk, are all entertained by the day or the month, and when at afternoon tea you may meet all the leading men of India of every political and religious belief that you see her at her best. She excels as a hostess as she serves out tea in her dignified manner to men whose wives are still in purdah and have not yet learned the first principles of sanitation and civilization as we know them.

The test of a country's progress cannot best be determined by looking at its men who are out at all hours and places airing their learning, but in the condition of its home life and of its women folk.

The dear Rani Sahib's activities do not end in the home, but begin there. She is on committees galore and is interested in all kinds of Christian work. In all these she herself would say, "I could do nothing if it were not for Bibi." Bibi Sahib is her charming daughter—her mother's right hand, just as Manoramabai is the right hand of her mother, Panditta Ramabai. God be praised for such families. India is richer for them. Would that there were thousands of them insteal of tens.

A PROPHECY BY AN INDIAN WOMAN.

By Miss Susie Sorabji.

While the great numbers in the Christian church of India are humble folk, there are many who have taken the name of Christ who are brilliant, cultured, educated people. The fact that these

are working and praying for the redemption of their countrymen, is a sure sign that Christianity is becoming naturalized in India.

The following prophecy printed in the Dnyanodaya, Bombay, illustrates the faith and hope an educated woman has for the uplift of the womanhood of India:

"I see, as through the vista of the coming years, the Indian woman emancipated, honored, raised, occupying her God-given place as the mistress of her husband's home. Till woman is recognized as the home-maker in India, we cannot expect any Indian homes in this country of palaces—and hovels.

"Again in the land where women doctors are so necessary, I see those women with their gentle touch, their noiseless steps, their soothing voices, their undying patience, drawing upon their fund of endurance which the Eastern woman possesses in such abundant measure, and working long hours without food or rest for some precious life. For no other field of active labor are the women more fitted and it is only Christianity that makes it possible for them to enter it.

"I see women in the schools, where their quick intuition, their vivid imagination, their ready response to the child's moods, their wonderful flow of language, render them invaluable as teachers. All this will surely be in the near future for the heart of woman in India is crying for something outside the narrow limits of a religion that is effete.

"So I see the long, long lines of India's women, Hindu and Moslem, Parsi and Jain, lifting on high the burnished, shining lamp of faith, walking white-robed through this dark, heathen land of ours, with eyes aflame with holy fire and hearts aglow with Christlike love."

SUGGESTIONS FOR THE BIBLE READING.

1. Let each one name a miracle performed by Jesus. Note that of the thirty-six recorded miracles, twenty-three were of bodily healing, three raising the dead, and three caring for temporal needs.

2. The purpose of miracles to show His divine nature. Matt. 9:6.

3. A Proof of His Messiahship. Matt. 11:3-5.

4. Christ a Medical Missionary. Matt. 9:35.

5. Our Commission. John 17:18. John 20:21.

6. His Use of Helpers. Mark 2:4-5.

7. Feeding the 5,000. Christ multiplied the bread, but put the responsibility of distribution on the disciples.

8. Results of Medical Missions. John 6:2.

QUESTIONS.

1. Is there any danger of overemphasizing Social Service in our own land? If so, wherein lies the danger?

2. Do you think there would be the same danger in India?

3. Which one of the forms of Industrial betterment seems to you most hopeful?

4. Why are industrial missions a part of the good news?

5. If you were a missionary engaged in directing industrial work do you think there would be any danger of losing your missionary vision?

6. If you were a low caste man how would you view the efforts of a missionary who offered to show you a better way to do your work?

7. What missionary service do you consider most Christlike?

8. If you were a Hindu what would you think of a Leper Aslyum?

9. Would Hinduism unmodified by Christian contact have ever discovered any means of helping the afflicted and deficient?

10. How have Christian philanthropies stimulated philanthropies among non-Christian people?

UNITED HOME MISSION STUDY COURSE.

Text-Book: Home Missions in Action.

CHAPTER 3.

Home Missions--An Educative Force.

By Mrs. T. C. Atchison, Lawrence, Mass.

THE ASSOCIATION OF HOME MISSIONS AND EDUCATION.

THERE ARE two distinct branches of education both essential to the welfare of the community: the one branch under the care of the State, the other under the care of the Church, and you and I as citizens and as Christians have, or should have, the deepest interest in the faithful discharge by both State and Church of their respective responsibilities. To the State is entrusted the duty of the secular education of the young, and that she may be able to do this work well, the community is taxed for the expenses of our common schools, and in order that in this work of secular instruction there may be no religious interference and every class may feel the deepest interest, our fathers established the principle of an absolute separation of Church and State, restricting appropriations of public funds to those schools over which the State has exclusive control. Our present theme applies to the branch under the care of the Church. Christianity has ever been the patron and promoter of learning. It is stated upon good authority that the earliest endeavors to educate all the people originated in the Christian Church. In the history of the Church teachers have always been reckoned as a necessity. In Paul's writings they are found in the list of those who had special gifts of the Spirit. It is not clear what some of these earlier teachers actually taught; it can not be doubted that they instructed the churches. In the course of time the field of Christian instruction expanded and there sprang up schools in chief cities.

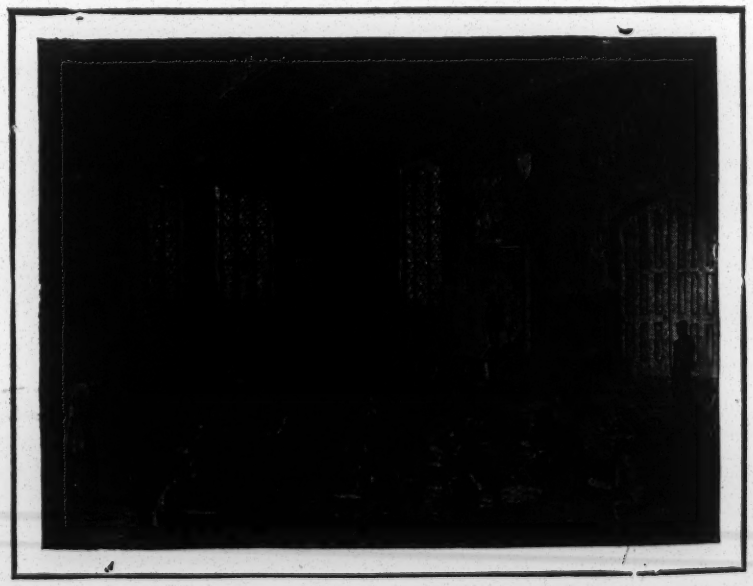
Christian schools have never disappeared even to our day. They have changed in character; some have grown rich in endowments. But no other religion has ever so persistently turned to education as has the Christian. Nothing could be farther from the aim of the Gospel than to try to keep people ignorant in order that religious leaders may control them. The pioneers in the work of education have generally been fervent Christians and often ministers of the Gospel. The first pictorial school book ever published was written by a minister, John Amos Comeius. The first higher institution of learning in the United States, Harvard College, was founded by a clergyman, John Harvard, who gave $3500 toward it himself and thus, though he had no such thought, he secured for himself what is today one of the most conspicuous monuments in the United States. Farmer tells of another minister who, having no money, sent two cows as his college offering, and of a Christian farmer who made his donation of $500 to be paid in corn and meal. Thus clergymen and Christian laymen vied with each other in Christian liberality, and within twenty years after the landing of the Pilgrims the corner stone of Harvard was laid, with psalm and prayer by those who "dreaded to leave an illiterate ministry to the churches, when their ministers should lie in the dust." The charter of Harvard

HARVARD COLLEGE,
1721.

"THE OLD BRICK ROW" AT YALE.

STUDENTS AT AN EXAMINATION, HARVARD.

The charter of Harvard declares, the object of the institution to be: "The education of the English and Indian youth of the country in knowledge and Godliness."



declares the object of the institution to be: "The education of the English and Indian youth of the country in knowledge and Godliness." The fervent missionary spirit of the enterprise is shown by the fact that the first brick edifice, having rooms for twenty aborigines, was called the Indian College.

From Yale and Princeton come similar stories. In the words of another: "Yale was abundantly blessed with the laying on of holy hands in her cradle. The Republic had in those days her Magi, her wise men of worship in the East. 'I give these books for the founding of a college in this colony.' Such were the words of ten ministers who in the year 1700 assembled at the village of Branford, a few miles east of New Haven. Each of the fathers deposited a few books on the table around which they were sitting; such was the founding of Yale College, and why did they contribute thus out of their poverty? That there might be an institution for the training of their successors in the sacred office, so that the commonwealth might never lack a learned and godly ministry." Princeton owed its origin to the same profound conviction that an able, wise and orthodox ministry could be provided for the churches only through the Christian college. A repetition of the story of the aims and the consecration of these founders would suffice for the tale of the origin of nearly all the great educational institutions in this country.

As the tide of emigration swept westward, Home Mission activities followed. Churches were established, and educational advantages provided. In all the developments—secular as well as spiritual—Christian men and women had a large share. Charles L. White thus phrases it: "They placed their altars where they plowed their acres, and taught their neighbors to love and worship God." The splendid achievements wrought by these veterans of the earlier days, could not in their full measure have been accomplished if the Home Mission Societies had not sent their missionaries to be spiritual leaders in new communities, men of great faith and large vision. Their strategy in founding churches and schools was based on spiritual intuition. They realized the object of education was not to make money, but to make men. They believed that the Bible was an essential element in proper education, that it did not exclude any other study that ought to be pursued; that it was a practical instrument of mental culture; that it prepared the student to meet the opposition of the sceptic; that it trained his moral and spiritual nature; that it hallowed all other learning; that it purified the moral atmosphere of the school; and that it was needed not only as literature, but as a guide and stimulus to righteous living. It was thus the stamp of Home Missions was placed on so many of our educational institutions and the Church of Christ has been made more powerful in the uplift of the people. We do not need to look beyond our own denominational work to see the influence for good exerted by our Home Mission Schools. What better work could be done today along educational lines than we see in our Mission Stations among the Freedmen and Mountaineers? And are not our own Denominational Colleges fragrant with good fruit gleaned from the sowing in years gone by, of consecrated means and service, by devoted men and women who had a vision of the worth of Christian education?

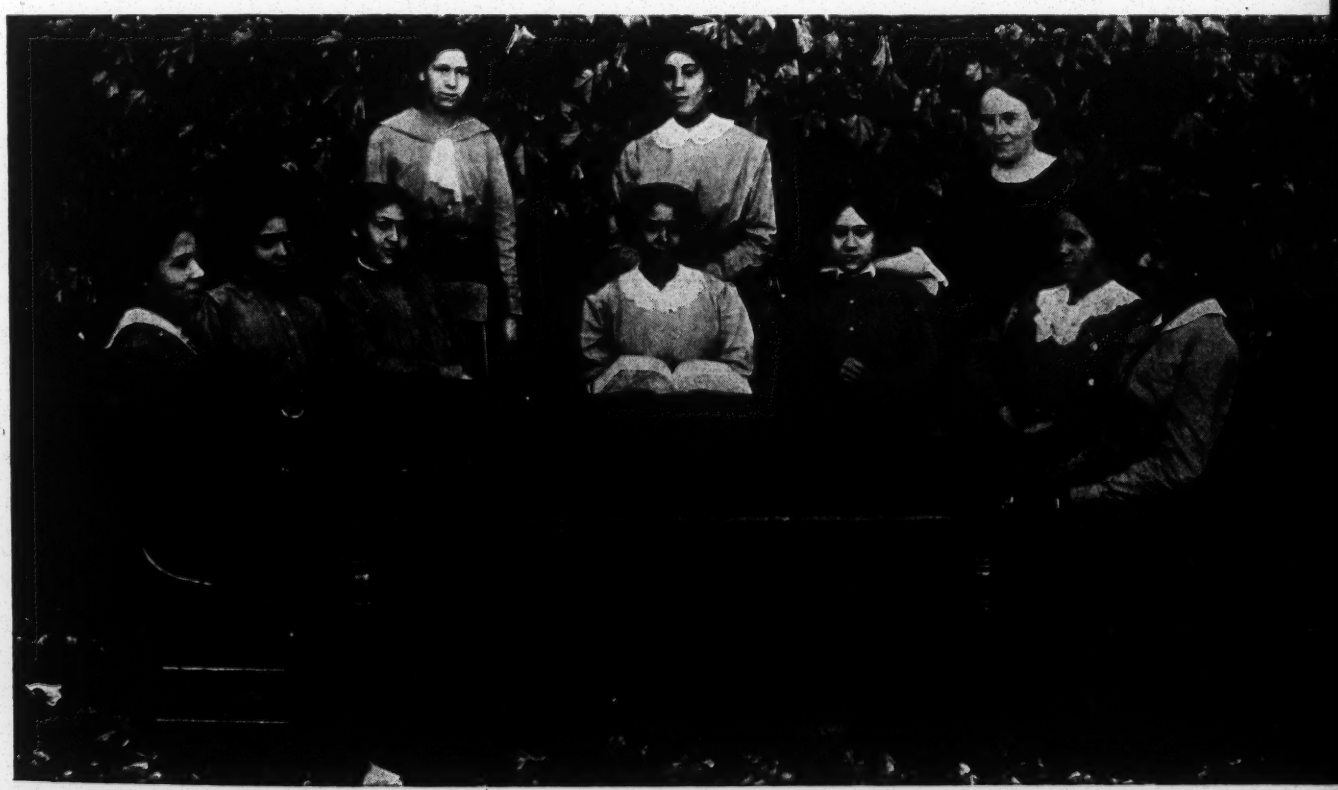
THE PUBLIC SCHOOL—ITS ACHIEVEMENTS AND EFFICIENCY.

A secret of power is wrapped up in the statement, "Start with the children, go on with the children, finish with the children, and in the course of even one generation a decided public opinion will be formed." The work with children pays the best dividends whether it be to the state, the nation or to the Church of Christ. The Catholics were wise when they said, "Give us the children until they are ten years old, and we don't care who has them after that." Mould the clay while it is plastic if you desire to give beauty of shape to the urn. That great evangelist of these modern times, Rev. Wm. A. Sunday, puts this truth in a striking way and may help us to remember: "The biggest place in the world is that which is being filled by the people that are closely in touch with youth. Being a king, an emperor, or a president, is mighty small potatoes compared to being a mother or a teacher of children whether in a public school or a Sabbath school, and they fill places so great that there isn't an angel in heaven that wouldn't be glad to give a bushel of diamonds to boot and come down here and take their places. Commanding an army is little more than sweeping a street or pounding an anvil compared with training a boy or girl. The mother of Moses did more for the world than all the kings of Egypt ever did. To teach a child to love truth and hate a lie, to love purity and hate vice, is greater than inventing a flying machine that will take you to the moon before breakfast. Unconsciously you set in motion influences that will damn or bless the old universe and bring new worlds out of chaos and transform them to God."

Ruskin says: "Youth is a period of building up in habits, hopes and faith. Not an hour but is trembling with destinies; not a moment once passed of which the appointed work can ever be done again, or the neglected blow be struck on the cold iron." The importance of the institutions that care for the training of the childhood of the nation cannot be over-estimated, nor be too carefully guarded.

The first achievement of our Public School which we will mention is the great army enlisted. In 1914 there were enrolled in the educational institutions of the United States 22,000,000 persons. Over 19,000,000 of these were in the elementary schools; 1,375,000 in the secondary schools, public and private. Close to 100,000 were in the normal schools preparing to be teachers. The year 1914 showed by far the best record yet shown as to the attendance at our High Schools. The enrollment was 84,000 more than in 1913. There was one-third more girls than boys. It is a matter of regret that so many young men choose to leave school at so early an age. May one of the achievements of the future be a decided change in this respect that our young men may not lack in mental equipment to meet the demands of citizenship. Another great achievement of our public schools is the development of our educational system. Second only to the Church in the great work of general uplift are our free schools. Our wonderful system of education is not only the pride of our own nation, but is being rapidly imitated in other countries. One needs to recall the poverty of equipment, the brevity of the school term, the crudeness of the teacher and of the teaching, the lack of unity and the common indifference to, if not antagonism against, education two or three generations ago, and put that in

DOMESTIC SCIENCE STUDENTS.

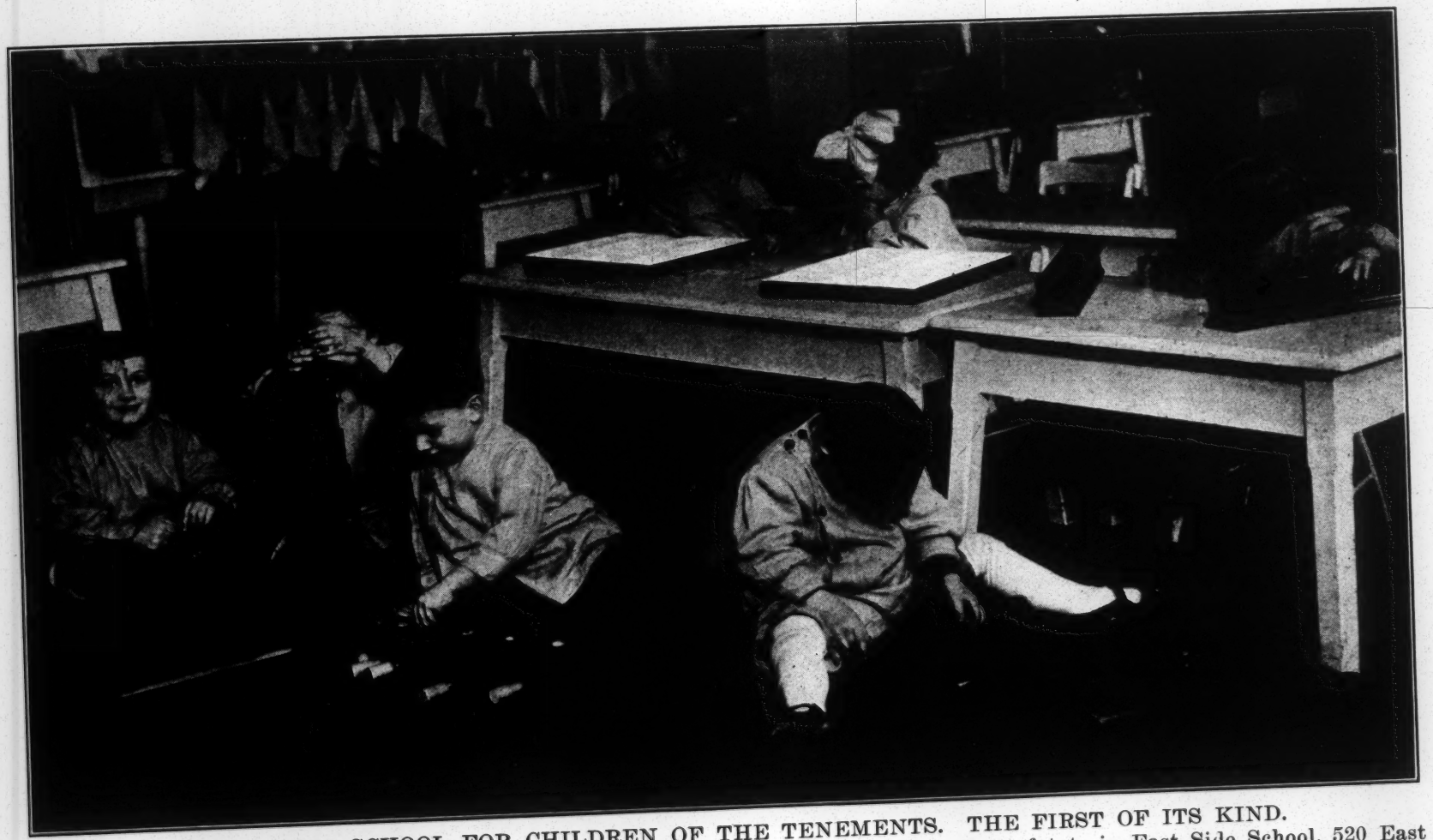


YOUNG WOMEN'S CHRISTIAN ASSOCIATION CABINET.

AT KNOXVILLE COLLEGE.

Showing Effects of Christian Education.

Courtesy, Knoxville College.

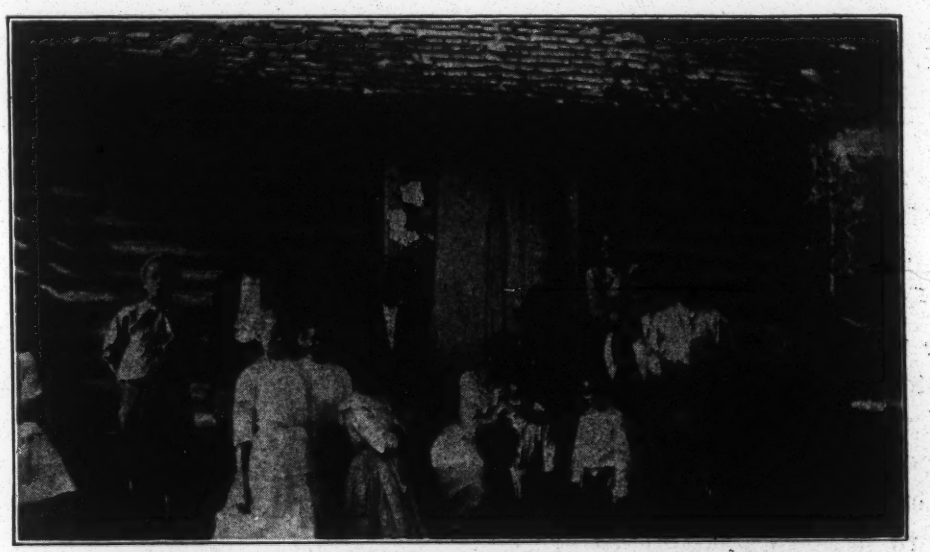


MONTESSORI SCHOOL FOR CHILDREN OF THE TENEMENTS. THE FIRST OF ITS KIND.
This picture shows the Montessori method of education for young children. A class of tots in East Side School, 520 East 77th Street, New York City, studying with some of the apparatus devised by Dr. Maria Montessori and introduced by her on her visit to America some three years ago. The Montessori method has been tried and is particularly adapted to children not advanced mentally.

Photo by Underwood & Underwood, N. Y.

contrast with our magnificent equipment, our splendid body of instructors, our growing curriculum, the unified thought and purpose, and the whole general tone of our educational system of today to see what marvelous achievements have been wrought since our first free schools were started in this country. Another product of our public schools is the decrease in illiteracy. In spite of the great tide of foreign immigration during the past ten years, there is said to be a decrease of three per cent. Our free schools lie at the very foundation of our national life. They make possible our democracy. A helpful government by the people is not possible if the people are ignorant and superstitious. The only hope for America is found in the assimulation of these foreign elements. They must be brought into unity as parts of the body politic. The public school is the great fusing force whereby the children of many nationalities, differing in home environments, in their aims, their sympathies, and hereditary tendencies, become Americans. Here they learn of our institutions, of our national history, are taught to reverence "Old Glory," and in most states to hear from the lips of the teacher each day a portion from Holy Writ (and who can estimate the good wrought by helping a child to the treasurers of God's Word?) We recently heard of a school on Mulberry Street, New York, where there are twenty-nine nationalities and not one American. A visit to this or similar schools in our foreign districts would convince the most critical of the value of the Public Schools as an integrating force.

Opportunity for all classes might fittingly be styled another achievement wrought through this medium. It is true there is still much land to be possessed. There are still dark corners within our boundaries where the boys and girls do not have a chance. From the Freedmen of the Southland, from the dwellers in mountain regions, from congested districts in our large cities, and even from many of our rural districts, there comes the cry of need for better school accommodations, for more efficient teachers, for a longer school term, and for the relief of the burden of child labor, that the boys and girls may have an opportunity to develop body, mind and soul. Those of us who live and labor in the great manufacturing cities



OLD LOG CABIN CHURCH AND SABBATH SCHOOL.
Only kind of building in use twenty years ago for worship.

realize what a boon the night schools are to those who work, giving opportunity to go on with their education when they are compelled to join the great army of wage earners. We appreciate, too, the special schools that give opportunity to become skilled workmen to those who are trying to make the most out of their lives. We note with joy the kindergarten and vacation schools have come to safe-guard the little ones from the degrading street education to which they would otherwise be exposed. In the words of Rev. D. F. Fox, "The star of hope for the nation rests over the schoolhouse. A school is a fort, a library, an arsenal. Never since the world began has such an opportunity been given any lad as the one given Young America standing on the step of the free school, his brow shadowed by the American flag, every stripe white with peace and crimson with the warmth of kindred, and every star ablaze with hope."

While we realize the Public School is the greatest bulwak of the Republic, and has achieved great results, and seems to us indispensable, we must not fail to keep our eye on the enemy that is constantly seeking to undermine and overthrow this great institution. The Roman Catholic Church is persistently trying to get appropriations of public money for parochial schools, although they are well aware that this is directly contrary to the fundamental American principle of absolute separation of Church and State, and is relying on the foreign vote to accomplish this un-American purpose. The parochial school is opposed to the Public School. The parochial school is Roman; the Public School, American. In some parochial schools English is not taught and the children are growing up as thoroughly foreign, and under priestly control as they were in the land from whence they came.

As Protestants we should labor to have the Bible used as a text-book in every curriculum, to secure educators who are God-fearing, God-honoring men and women, and to see that our school boards are such as have the spirit of true Americanism, above party politics and reach of graft. Surely as God's servants we ought to guard closely the door lest any should enter into service that are not imbued with the Spirit of Christ and spoil the fruit of the vine.

HOME MISSIONS—A STIMULUS TO BETTER LIVING.

As followers of Christ, we have the only cure for sin, the only hope for those in despair, and we are privileged to point out the only way that leads to eternal life, and having this inestimable privilege we are called of God to speak and not be silent, to work and not be idle, to pray and not fail. With privilege has come responsibility and the Church has shown her recognition of this truth in her effort to give the Gospel to every creature. The Gospel is able to reconstitute society by reconstructing the character of the individual; through its effect on persons it opens the way for advances along material lines. It touches not merely the higher themes, but all the themes that are associated with those, and immediately pertinent to the interest of mankind. It teaches frugality and industry and honesty, by express command and by the divine example of Him Who brought it to us. It turns men, as has been forcibly said, "Out of the trails of blood and plunder into the path of honest toil." It exalts womanhood, protects childhood, cares for the helpless and puts great worth on the value of the immortal soul. It has sanctified marriage, purified and blessed the home,

given the world a better citizenship. It has protected life and the rights of property, has built homes for defenceless orphans, and asylums for the unfortunates, and has righted many wrongs of the world.

A MOUNTAIN SCHOOL IN KENTUCKY.

Are Home Missions a stimulus to better living? Rather the question should be: "What would our country be worth today were it not for these life giving agencies?" "Home Missions in Action," "The Church at its Task" surely means a great forward move toward the betterment of social conditions. 'Tis true there is much work yet to be done, fields white for the harvest. Why are there a million children with pale, wan faces working in the mills of our country? Why strikes, lockouts, lynchings, outrages? Why bitterness and distrust between the rich and poor? Why green fields, thousands of square miles of them, sodden with human blood? God knows it is not for lack of schools and universities, for lack of churches and priests, for lack of libraries and art galleries, but because the hearts of the people have not yet been brought under the saving power of the Gospel. To get a little closer to our theme, how do our Home Mission Churches reach the hearts of the people with the Gospel message? Through the preaching of the Word surely which is "the power of God unto salvation." The highest aspirations of all classes are strengthened by the direct and reflex influences of the public assembly. There are yearnings for united worship in the human heart. It was God's plan not only for the spiritual training but the giving a vision to the people of a better condition of affairs in this present world. Through the Sabbath School—the imparting of Bible instruction, especially to the children during that period of life when impressions are made which are more lasting; through our Young People's and Junior Societies as the members go out in search of others of their kind and bring such under the influence of the Gospel. In our Home Mission activities the church and the school have gone hand in hand. The advantages of these educational agencies over the secular is best shown by the wonderful changes wrought in the life of those who have come under their influence. Where do we find stories of uplift that will compare with history of mission work among the Freedmen? And where can we find better illustrations of the uplifting power of Home Missions than we find in the changes that have taken place in the homes and communities where our mission stations

PROMISING PUPILS AT FRENCHBURG COLLEGE.

have been located. As United Presbyterians we need not lack for material to illustrate these statements. Do not fail to read carefully those so aptly given by the author in our text-book. We will only mention the following:

"In the Kentucky mountains, Perry Abbitt, the son of a widow, had the reputation in the neighborhood of being a 'powerful bad boy.' He had never been subjected to restraint and he delighted in disturbing meetings by firing a revolver and throwing stones. A Sabbath School missionary organized a Sabbath School in that neighborhood and, with considerable tact, engaged Perry to help him keep order among the boys. This bad boy of the neighborhood accepted the responsibility and understood the job of keeping the rest in order. The boy kept his promise and the school flourished. Three years afterward Perry was one of twenty-one who made a profession of religion. Soon after, this young man felt called for the ministry, and he is now said to be living in New Mexico and preaching for three churches which he organized. The good seed sown in good ground and properly cultivated will always bring forth a bountiful harvest."

The industrial training in connection with most of our mission schools has been an untold blessing to young men and women who needed to be taught a better way to perform the ordinary tasks of life, as well as gaining an entrance into many homes and hearts.

One more method of reaching the people with the Home Mission message, the most telling of all, by the consecrated lives of the message bearers. When the last great day has come and the books are opened, among the hosts of the redeemed in glory, who shall find more to their credit than those who patiently labored by word and deed to lift up the common people with the story of Jesus and His love?

CHILDREN OF THE MOUNTAINS AT PLAY.
Frenchburg College. The noon-hour.

AIMS OF DENOMINATIONAL INSTITUTIONS.

To achieve the best results, every Christian should be in sympathy with the church with which he is connected, so imbued with its spirit that he can feel at home in its work and worship. Then, and not till then, can he enjoy that con-

tented feeling which inspires confidence and love. To obtain this he must know its history and its mission, its faith and its spirit, its work and its workers, and become so identified with it in all its parts as to enjoy the pleasures of its memories and its hopes. One of the aims of Denominational Colleges is to bring about such an ideal condition.

In the early history of the Protestant Churches in this country, the ministers were largely imported from Europe. Those of Presbyterian faith, for most part, came from "bonnie Scotland." The time came when the various evangelical denominations began to realize the importance of training a ministry of their own. The enlarging of the field, the demand for ministers, the lack of opportunity for their own sons to enter this revered profession, and the importance of an educated ministry, impressed our forefathers with the necessity of providing educational advantages to meet these needs. The founding of nearly all of our higher institutions of learning can be traced to the conviction that an able, wise and orthodox ministry should be provided for the churches. The attitude of the Church in those early days might best be shown by a quotation from a speaker on the day Amherst was dedicated: "This is an institution, in some respects like no other that ever rose, designed to bestow, gratis, a liberal education upon those who will enter the gospel ministry, but are too indigent to defray the expense of their own induction. It has been founded and must rise by charity, and any man who shall bring a beam or a rock, who shall lay a stone or drive a nail, from love to the kingdom of Christ, shall not fail of his reward."

The spirit of the fathers descended unto the sons and the same passionate desire for Christian education swept westward with the moving tide of emigration, and the churches gave to the then newly settled states higher institutions of learning established on such a

PROSPECTIVE PUPILS FOR FRENCHBURG COLLEGE.

reliable basis that many of them remain as monuments to this day to the stalwart Christian characters of the founders. These men and women were the leaven that has worked for righteousness in every western state. Strong in faith, not lacking in vision, they dared to "follow the gleam" and they saw the small beginnings grow to large and influential colleges, exerting their benign influence far and near for the advancement of civilization, and the glory of God. The colleges under the care of our own denomination came with the realization of the importance of training our young men during their entire course of study in institutions under the control of our own Church. The wisdom of such a course can best be seen by the fruit which has come from this planting. A well educated, well trained, ministry; efficient, consecrated missionaries; eminent educators; able jurists; journalists of high standing; skilled physicians and

Christian leaders in great numbers who have honored the colleges where they received their training.

Muskingum, our oldest college, was founded in 1837 by Dr. Benjamin Waddle, who called together some of the leading citizens of the neighborhood and unfolded to them the privileges and the benefits that would flow from the existence of a literary institution of high grade in their midst. It has ever since been a faithful servant to the United Presbyterian Church, and has not failed to extend its gracious influence far beyond denominational lines. A similar commendation might be given to each of the colleges under the care of our own beloved Zion. The readers of the Magazine will find it interesting to look up their origin and trace their history down to the present day, and in so doing you will be persuaded that in efficiency for service and spiritual training there is none like unto our own revered institutions, and none more worthy of our prayers, our financial support, and our patronage.

The special aim of Denominational Colleges is to give to the church a strong and efficient leadership. A realization of the unpriced value of trained and worthy leaders underlies all college foundations. Christian leaders are "at par" in every walk in life. The moulding of even one great leader may mean the shaping of the life of a generation. We are told that sixteen out of twenty-six of the presidents of the United States were from Denominational Colleges, and that seven of the nine Justices of the Supreme Court are from Denominational Institutions. Another aim of the Christian College is to keep before its students the highest ideals for life, and to impress them with the thought that life's mission and glory is service. Horace Mann, the great educator, breathed forth the true spirit in addressing a body of students: "I beseech you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity." It is said he would not allow a person of poor character to graduate from Antioch College, of which he was president, however fine a scholar the person might be. Mr. Mann held that an educated rascal was just as much the worse rascal and he would not help to inflict such a peril upon the community. True education, so far from enabling one to slip through the world so as to escape its burdens, only puts more efficient service and sacrifice into all its work and need.

To maintain a Christian atmosphere, to strengthen the faith of the student in the Word of God, to shield him from the baneful influences of skepticism, agnosticism, and many other "isms" which destroy the belief in an atoning Savior, a divine Christ, an immortal soul and personal responsibility to God, are aims most worthy of the Christian College. In these days when there is a tendency in some of the most noted institutions to forget their Christian origin, to give to the Holy Word no place of prominence in their curriculum, let us cling the more closely to its blessed teaching, and endeavor to show to others how vital is the Christian College to the life, progress and prosperity of the Kingdom of God.

SUGGESTED THEMES FOR STUDY.

1. The Beginnings of Education in the United States.

2. The First Educational Institutions of Our Own Church.

3. Principles Underlying Our Public School System.

4. The Gary Plan for Religious Instruction in the Common School.

5. Elements of Education Supplied in Home Mission Schools.

6. Why We Should Have Denominational Institutions.

7. What Can We Do Toward the Strengthening of Our Denominational Colleges?

8. In What Sections of the Homeland do we find the largest per cent. of Illiteracy?

9. Name some influences at work toward the undermining of our free school system.

10. A short sketch of the life of Booker T. Washington.

11. Higher Education for Women—Trials of the Promoters.

DOCTOR MARIA MONTESSORI, ROME, ITALY.

Originator of World Famous Method of Teaching Kindergarten Children. She originated her unique method of early education for children in 1907. She came to America in 1913. Dr. Montessori gave three lectures in New York, following her arrival, and travelled as far West as Chicago to lecture. Dr. Montessori's method is particularly adapted to abnormal children, especially showing good results to children in tenement districts. (See picture opposite page 464). It is interesting to know that this famous educator is the first woman who ever studied medicine in Italy. It was only after she had given her initials to the authorities who believed her to be a male student was she permitted to pursue her studies. Dr. Montessori gave her lectures with aid of motion films and an interpreter, she speaks no English. Her lecture tour showing how work is carried on among the poor in Rome attracted great attention.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

FOURTEENTH NATIONAL CONVENTION OF THE W. C. T. U.

By Mrs. W. T. Anderson.

"There is a band of ribbon white
Around the world, around the world."

In 1886 was effected the World's Organization of the Women's Christian Temperance Unions which had sprung up in lands far from their original home, as plants whose seeds had been carried thousands of miles on the Gulf Stream to bless distant shores. In the same year the Indian National Organization was formed from the few scattered unions of the different divisions, the first of these was organized, I believe, by the World's W. C. T. U. "Round-the-World" missionary, a grand American woman, Mrs. Andrews.

Those were the days of beginnings. Now the Society begins to feel firmly established and adapted to the soil. It has just celebrated its Fourteenth National Convention in Pathankot. Those who attended were afforded a unique opportunity. It was the first time the Punjab had been privileged to entertain the National Convention, but we were repeatedly assured by all the delegates and visitors, that the part was splendidly performed. It was at the invitation of the Men's Temperance Society that the Convention was held at Pathankot, and they left no service undone to make us welcome and comfortable, and to show their appreciation of our interest. At the station the officers and members of the Temperance Society greeted us, and we learned as we passed under the gaily colored flags strung across the street at short distances for half a mile, that these were in honor of our coming and of the second anniversary of the organization of the Men's Society.

At the first meeting, held in the Mission Church, the tahsildar, a prominent Hindu gentleman acting as spokesman for the Society, read in English the address of welcome to the W. C. T. U. This was responded to by a rousing address from Mrs. J. O. Denning, the National President. Saturday, Nov. 18th., afternoon and evening were entirely given to the Men's Temperance Society anniversary celebration. There were parties of singers from the six tahsils, which after playing up and down the principal streets of the city, came to a stand opposite the postoffice where a large crowd of townspeople, and also the Deputy Commissioner, Mr. Watson, and all the W. C. T. U. delegates and visitors were assembled. After the close of the exercises all repaired to the grounds opposite the Mission property, where after appropriate songs, addresses were given by Miss Campbell and the Deputy Commissioner and also other prominent temperance workers and officials of the Society. Mr. Watson then placed a marbel memorial tablet in the wall of the Men's Temperance Hall soon to be erected. Many subscriptions were pledged at this time. Indeed it may not be amiss to say that during these days of the meetings over Rs. 930 were paid over to Miss Campbell as President of the Men's Temperance Society toward the erection of a new building—and every pice from Indians.

On the next day, the "World's Temperance Sunday," an enormous crowd, variously estimated at from 1000 to 1200, gathered on the same grounds. The meetings were carried on most of the day. There were many addresses given by well known people, interspersed by songs, poems, prayer, and the reception of new members. One most interested crowd of men had walked a distance of sixteen miles to be present at the meetings.

The Convention program included most encouraging reports from all departments of the work, with substantial gains in membership and interest. Those most worthy of note are, an entering wedge on the line of scientific temperance instruction in Government schools; some preventive work in the white slave traffic; especially successful work among juveniles; and, perhaps most encouraging of all, the large advance made in the production and circulation of temperance literature in the vernacular.

A silver medal contest given by the girls of Avalon School was one of the most attractive features of the Convention. There was special music throughout under the direction of Mrs. J. H. Stewart. There were resumes of the progress of temperance in other lands, these you may believe, from the strides the cause has been making since the beginning of the war, were most inspiring.

The noon-tide prayer seasons, conducted by the different officers and members were times of heart-searching and uplift, as also the Sabbath day of prayer coming in the middle of this Convention. *The key-note of the Convention was struck in the first day noontide prayer service, when it was shown us that *dependence upon God through prayer* was the secret of the marvellous success of those brave women of Hillsboro, Ohio, with whom this movement began; and that our success for the future lay only in the same dependence and prayer. I may note in passing that the one who led this meeting is a veteran worker, past her three score years and ten, though she still occupies the arduous post of National Treasurer, who travelled 1800 miles to do her part in the Convention.

The business of the meeting was done happily, promptly and well. Superintendents of seventeen different departments of work were appointed, and all visitors and delegates returned home resolved to push the battle for total abstinence and purity with greater vigor and courage than ever before.

This brief account of these wonderful and inspiring days would not be complete without noting that Miss Campbell was given a place on the list of National W. C. T. U. Officials, being made Superintendent of the Department of the Non-Christian Temperance Work.

*Xenia, Ohio, was the second town that conducted the temperance crusade in 1874, dependant entirely upon prayer, following the remarkable movement inaugurated at Hillsboro, Ohio, the same year—surely all around the world in prayer.—ED.

Rawalpindi Camp, Nov. 29th, 1915.

Those who have become acquainted with Mrs. Baba Gurbakhsh Singh through "The Garland of Marigolds" will be interested to hear that after a lapse of three years the ladies of the Rawalpindi camp had the opportunity of making a second visit to her home. She is the same motherly, old-fashioned soul—more interested in the world now that her sons are in High School—but ever from behind the curtain.

There had been distinguished visitors at the big house a short time before our arrival, but the hostess spoke only to the women guests in private. It was a new, and somewhat startling departure, that the host brought his daughter in, now grown into a lovely young woman, to speak with the Commissioner and his Assistant as well as their wives. Some one said to the mother, "Well, you belong to the old times and will not change, but your daughter will speak English and help her husband to entertain his guests," and they agreed that it would be so.

We do desire this household for the Kingdom, they are courtly and refined and have such a large circle of influence. The youngest son, a noble looking lad of twelve years, coming in from school spoke to us and acted so much like a little American boy that it made one quite homesick. Yes, he is above the average Indian boy in many ways, but his hair hangs in a braid down the back, and his people worship a book.

We desire these for the Kingdom, but the high stone walls of their ancestral home look down upon the mud walls of countless other homes, where, when the message of the Saviour is given, we are told, "It is a lie." As yet they all seem

content to dwell in heathen darkness, but surely, God has chosen ones from among those in this village, and if we are faithful in prayer the family of Baba Gurbakhsh Singh may be among that number.

ETHEL WILSON.

A VISIT TO AN INDIAN BRIDE.

Do you remember Jessie Matthias of "The Garland of Marigolds?" She is still a teacher in the same little school for Indian girls in the big Rawalpindi bazar. To this school came Lachmi, a girl from the most wealthy family of the Sikh community in the city. She studied there for some time, and took her English Middle School Government Examination from the school, and then having finished her education and being quite a big girl, all the arrangements were made for her marriage.

It was after the ceremony, when the festivities were in full swing, that we went to visit the little bride. In India because a man is wealthy, is no reason that he should have a beautiful home and grounds. The carriage could have driven almost there, but before we got to the house, the alley was so narrow that we should have had to get out and walk. We were saved this embarrassment, having walked the whole way. When we got to the place we could tell at once the house of the bride, not because of its imposing facade, but by the strings of colored streamers stretched across the narrow alley which betokened the house of feasting, as also by the big sign in gold English letters on a red background which read, "*welcome.*" Beside the door were baskets of cut sugar-cane for the passerby to help himself, and even the animals poked their noses in and took what they could, while the narrow passage was littered up with greens and fruit parings.

We entered, and sent an old woman hobbling up the steps to tell the bride we were coming up. The stairs wound upwards dark and dirty, an old pariah dog disputing the way, until we came to an upper courtyard where all the relations were assembled for a feast. We walked to where a large number of women were sitting and sat down on a bed. Just then the girl's grandfather, a pompous old gentleman who spoke English very well, came up and insisted on getting us chairs. Meanwhile the women were having a good look at us. Just as the chairs came, we were told the bride was ready to receive us and were led to another room higher up. There was a great show of bolting and barring the doors behind us in case some man who was not of the family should see the bride. At last she came downstairs to meet us—gorgeousness itself! Her full trousers were of moss-green plush, her jacket was stiff with gold trimmings, her veil was of yellow satin with gold braid crossed and recrossed. She had on a great deal of heavy gold jewelry. All over her head, hanging into her eyes, round her neck, were heavy chains of solid gold, while her arms were encased in gold bracelets—at least a dozen on each arm. To finish it, on one wrist was a dainty little gold bracelet-watch sent to her by her brother who had been studying medicine in England, and has taken several degrees. We did not stay long as we only intended paying a friendly visit to congratulate the bride. Before we left, the old grandfather had promised to send twenty rupees worth of candy as a treat for the children of the school that Lachmi had attended. This he did the next day, and his bounty was thoroughly enjoyed by thee little bride's schoolmates.

HLADIA W. PORTER.

NEWS ITEMS.

Mr. and Mrs. Picken and Kathryn sailed from Bombay by the P. and O. steamer "Medina" Nov. 21st for Marseilles. From thence they were to go to Genoa where they expected to take a White Star Line steamer for New York. Their address while at home will be care of Mr. J. C. Picken, 209 Crocker Building, Des Moines, Iowa. The Pickens' regular furlough was due in the Spring, but on account of the illness of their little daughter, Kathryn, they were ordered home at once by medical advice. The only hope for being able to cure the serious illness which had attacked

Kathryn lay in getting her under a specialist's treatment in the home-land as quickly as possible. Our hearts are much burdened with prayer for them these days when they are in danger by sea, and also for their anxiety regarding their little one.

The second meeting of the National Missionary Council of India was held in a hill station of the Bombay Presidency, Nov. 12-16. Rev. R. Maxwell attended the meeting as a delegate from our mission. The subject that received the longest consideration was that of Comity among Missions. "Significant for the entire cause of Christian Missions in this land was not only the harmonious and fraternal spirit in which this delicate work was done but also the very definite advance that was achieved in the cause of missionary co-operation. Next to Comity, the matter that received the most careful deliberation of the Council was that which concerns the present position of Germans and German missionaries in India. Despite the difficulties in dealing with so delicate a question, the Council was able to reach a conclusion to which there was not a dissenting voice or vote." A full printed report will be available in due time.

Pasrur. We are conducting a teaching campaign. Our slogan is at least a thousand people in Pasrur (south) able to recite the following five Bible stories by the first of April, 1916: The Birth of Christ. The Temptation. The Raising of Lazarus. The Death of Christ. The Resurrection.

It is rice harvest time so we have a great deal of night work. We keep five or six workers with us in camp. We are now in Dhirong at our second camp. Here we have ten villages. These ten villages are divided among the six workers who stay each night in the village appointed to them. All the workers come to camp daily, where they spend two hours in Bible study and prayer. It is just great to see the people learn, and to see the workers getting on fire. The Holy Spirit is certainly working mightily through the Word.

Gurdaspur. Dr. Gordon writes: "I had a splendid day today. I started out in my truck to a village twenty miles out called Dostpur. Abdulla (the servant whom some of you met in America) took my breakfast along in a fireless cooker. My but the things tasted good as they came out of the cooker steaming hot. The Christian community there is a large one and seems very much alive. A young seminary student has been working there, and there is good promise of another self-supporting congregation there before long. I baptized eleven infants and one adult. On the way back we halted the truck at a large village through which we had to pass, and within ten minutes I had sold all the portions in my book bag, and had to leave the people clamoring for more. I sold thirty-six portions and one whole New Testament there. The people seem hungry for the Word of Life."

Pathankot. The Misses Wilson write from the district: "We find it hard to tear ourselves away from Madhopur which has become dear to us after seven years of residence as our home." They are going to divide their time this winter between the districts of Pathankot and Gurdaspur as there are not enough laides to fill both fields. They are breaking up their home in Madhopur at this time as they do not expect to be back there before their time for furlough comes due.

Avalon High School. The girls in the Avalon High School have been praying for a revival. Miss Campbell invited a Christian faqir, Sundar Singh, (we hope to give a sketch of the life of this remarkable man in the near future) to come to Pathankot. He arrived October 26th, and in a quiet way gave some wonderful messages. The regular school work went on that week. He left on Saturday, October 30th. Next day some of the girls were in church for their regular monthly temperance meeting. One of them came for Miss Campbell, who was in the house, saying, "Something has happened." There seemed to be an outpouring of the Holy Spirit on the girls present, manifested in different ways. We cannot give in detail the story of the days that followed. The town was moved, many non-Christians

came to the meetings, some of them confessed Christ in the church and in the dispensary. Classes were held on Monday and Tuesday afterwards the girls were so taken up with prayer, and later especially with praise, that school work was discontinued until the next Monday, November 8th. Those who have never passed through similar experiences can have no idea of the story of those days. There were strange occurrences such as we read of in revival times in other places. Many lessons were learned by those present. The Adversary attempted in every way possible to hinder the Spirit's working. The great lesson was most beautifully set before us on Sabbath, November 14th, reading from first Corinthians, the 12th, 13th, and a part of the 14th chapters, the Spirit manifesting Himself in different ways and giving different gifts—but the emphasis was on the one gift that all may have, the greatest of all—love.

The Eddy meetings in Lahore, of which we gave notice last month, are closing today. A prayer meeting for all the Christian workers who had come together in Lahore for this campaign was held on Saturday evening, the 27th of November. This was followed by an Indian dinner in the Y. M. C. A. hall at which Mr. Eddy was the chief speaker. Two lectures were given daily, one for Christian workers at 5:00 p. m. and one for non-Christians at 6:30 p. m.; admission to the latter was by ticket. The lectures began in the Y. M. C. A. building, but after the first meeting there were so many tickets asked for that the hall of the Foreman Christian College had to be used.

Lahore is a great university center and the audience was largely composed of thousands of college students. Mr. Eddy has felt in this tour of India that the time had come to concentrate on those who are already convinced of the truth, and endeavour to get them to take a definite stand for Christ. He tells his audience plainly that he only desires those to attend who feel their need of salvation, and are ready to give the message a fair hearing. One could not look at that great audience as they listened for an hour with the closest attention, without feeling convinced that they were really in earnest.

From the very first, enquirers were coming to Mr. Eddy and Mr. Buchman and the latter said that one of the first to express his intention of coming out for Christ was a former student of Gordon College.

Mr. Buchman held a class in Methods of Personal Work which was attended by about twenty-five missionaries and Indian workers. A prayer room was opened in Trinity Church, near the place where the meetings were held, and this was in charge of Dr. Anderson of our Mission. Mr. Buchman was greatly impressed with the work of the prayer room and other features of the Sialkot Convention and desired to incorporate some of these in his work at Lahore.

Reports of the closing meetings have not yet been received, and while it is yet too soon to be able to tell of definite results, we know that Lahore has been stirred as perhaps never before, and we cannot but believe that the revival which has come to Southern India is also beginning in the Punjab. We know that the great volume of prayer which has gone up for these meetings and the earnestness with which the presence of the Holy Spirit has been sought, cannot fail of far-reaching results.

EGYPT.

Minnehaha Finney, American Mission, Tanta, Egypt, Editor.

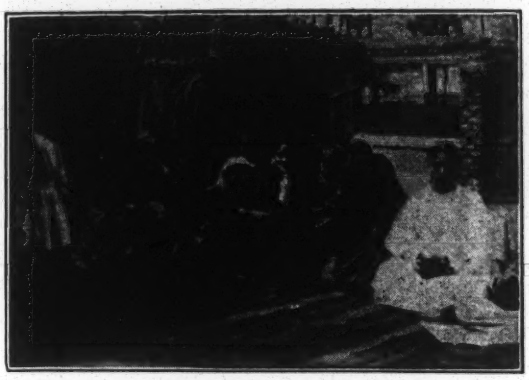
"Let us never lose sight of the fact that God is in the forefront of every holy conflict, leading the host against the citadels of wrong. The call comes to us today with renewed emphasis that WE GO FORWARD."

The constant movement of the troops of the Mediterranean Expeditionary Force of the British Army here in Egypt—equipping—waiting in alert readiness—going forward on a moment's notice—is an object lesson to the soldiers of the Lord in the conflict we are waging against Satan and his advancing hosts of evil.—Ed. M. F.

A SABBATH MORNING'S EXPERIENCE.

It was a bright, beautiful, sun-shiny morning, such as only Egypt can pro-

duce. There was a fresh breeze from the north, with more than a touch of Spring in the air. You know that just now is Springtime in Egypt, so far as the farmer is concerned. We started out from the old Ibis, our Mission boat. After we got across the bridge we looked back at the old boat, gleaming white in the sunshine, seventy years old, yet spick and span as when first it found its home on the waters of the Nile. A true friend and helper it has been to the Mission for over fifty years, ever since the day it was given to us by a noble Indian Prince.



One of the volunteers (the girl in white) in her weekly meeting. These women are Copts but were absolutely ignorant of Christ and His salvation. Sitt Tadros (one of our fifth year girls) is very devoted to them.

As we walked along the big road we passed hundreds of farmers with their bags of seed and farming implements on their shoulders. Hundreds of others were busy in the fields either sowing their seeds in the mud, or rubbing them in with a wooden hoe. Probably Moses looked out on just such a scene, for here in this valley of the Nile customs do not change.

After a walk of about an hour, we arrived at the "edge of the village." Perhaps you have seen a beautiful picture thus named, and have it in your mind's eye as you read this title. Close your mind's eye a moment and I will give you another picture. There loom up before you the mud walls of the houses. The immediate foreground is filled with a mob of dirty urchins, less than half clothed, pariah dogs, mere animated skeletons with wolf-like faces, inquisitive goats and bleating sheep. The children crowd around until one of a group of men by way of showing courtesy to the strangers about to enter within the gates, with a stick, a wild whoop and a shower of curses, scatters the shrieking youngesters. These children are much like a swarm of flies, driven off time and again, only to settle around us a moment later. After winding through many a narrow street and alley, ever attended by the children, and making many a hasty move to escape the passing camels and buffaloes, we arrive at a huge iron-bound wooden door. Upon this our self-appointed guides beat with resounding whacks, yelling all the time at the top of their voices, "Open to the foreign notables." After a time the door is swung open and we find ourselves in a large open court and are led to some steps where we go down and down and in till we find ourselves in almost total darkness. We stumble along through a series of cave-like rooms till we come upon—a worshipping congregation. With a final stumble over dozens of shoes, we enter the doorway and see perhaps fifty men seated on mats on the floor, all chanting in what seems like an unknown tongue. We are in an old Coptic Church, built underground, in 1613 we are told, to escape the persecuting conquerors, the Mohammedans. We begin to take not of our surroundings. Our eyes are becoming accustomed to the semi-darkness. We observe that the light comes from two or three little wax tapers and a few tiny rays of sunlight piercing through very small holes in the dome-like roof. A priest is officiating, surrounded by several small boys, his acolytes, dressed in their ordinary clothes. He is celebrating the Lord's Supper. A small boy stations himself in the archway between the altar and the congregation and bows his head. All the congregation rise, come forward and bow their heads. The priest swings the basket containing the bread over the head of the small boy, chanting all the time. In the same way he takes the cup and passes it over the boy's head. Meanwhile the men crowd forward and one old man takes off his cap and bends his head to bring it under the shadow of the

swinging cup. The priest retires a moment, then returns with several small cakes, that look much like the Jews' unleavened bread. These he breaks into small bits and puts a bit into the hand of each communicant, who first kisses it, then swallows it. The priest returns to the altar, with the left-over bits and puts them into the cup of wine, then proceeds to consume the contents. After he has got out all he can with the spoon, he cleans out the cup with the four fingers of his right hand, licking them off each time. He must not waste a drop, as this is the real blood of Chrst. This ends the communion service.

Our friend, Mr. Reed, has been awaiting his opportunity and accepts the Testament offered him by one of the men, steps forward to a reading desk and preaches them a sermon on "Ye must be born again." We wonder if they all realize how appropriate is the text, for the tiny sunbeams struggling through the roof, barely making darkness visible, seem to us a fit symbol of the tiny rays from the Sun of Righteousness, that have gained an entrance into their darkened hearts. Yet there must have been great stamina in the descendants of this early Christian church which Mark founded in Egypt; else it would long since have sunk into total darkness, through all those ages of cruel persecution. It was evidently God's good purpose to save a remnant, as He did even with His chosen people, Israel. As, half-stifled with the bad air and the burning incense, we stumbled back into God's fresh air and beautiful sunlight, our hearts were raised to our God and theirs, that He would be merciful unto them and bless them and cause His face to shine upon them.

(Mrs.) Myra Boyd Bell,
Alexandria, Egypt.

THE WORK IN ABBASIA, CAIRO.

About a year ago church services were begun in Abbasio in the large room of Fowler Orphanage. The section of Cairo, which is called Abbasia is so named from the main street. Along this street are many large homes belonging to wealthy Moslems. Back of the Orphanage are crowded hundreds of the poorer people. Here and there are a few Coptic families and but one or two members of the Evangelical Church. It is almost entirely a Mohammedan quarter.

How were these homes to be opened to the Gospel message? It seemed an impossible task. On every hand there seemed to be an insurmountable wall of bigotry and indifference. However, in various ways, some of these have been opened. In the past year the church attendance has increased from three or four to twenty-five or thirty.

This year a weekly meeting for women has been begun which is lead by Miss Smith. At one meeting twenty-four women were present, of which ten were Moslems. After the meeting some of them sat about the room smoking cigarettes.

I will tell about some of these women. Only one of them can read and she was taught in a little village school near Assiut which was opened by a native pastor's wife. Another is taking lessons from one of the girls in the Orphanage. Still another is being taught by her husband. Many want to know, others don't care, others think that because they are women, they can't learn.

Few know how to pray, all are learning the Lord's Prayer at the meetings, some are learning to pray for themselves. Many have learned the twenty-third Psalm, as we sing it at every meeting.

Just across the street is a Moslem home in which there are two women and a young girl. One of the women is very much interested in the reading of the Bible, the others are coldly indifferent. They are afraid to come here often, but when they want to come, they pretend they are going to a nearby Hospital as an excuse to get out or else they come in the back door. Their home is well furnished and is neat and clean. They have more freedom than most Moslem women, as the father is dead and the brother is away from home nearly all the time, as he is in Government's employ.

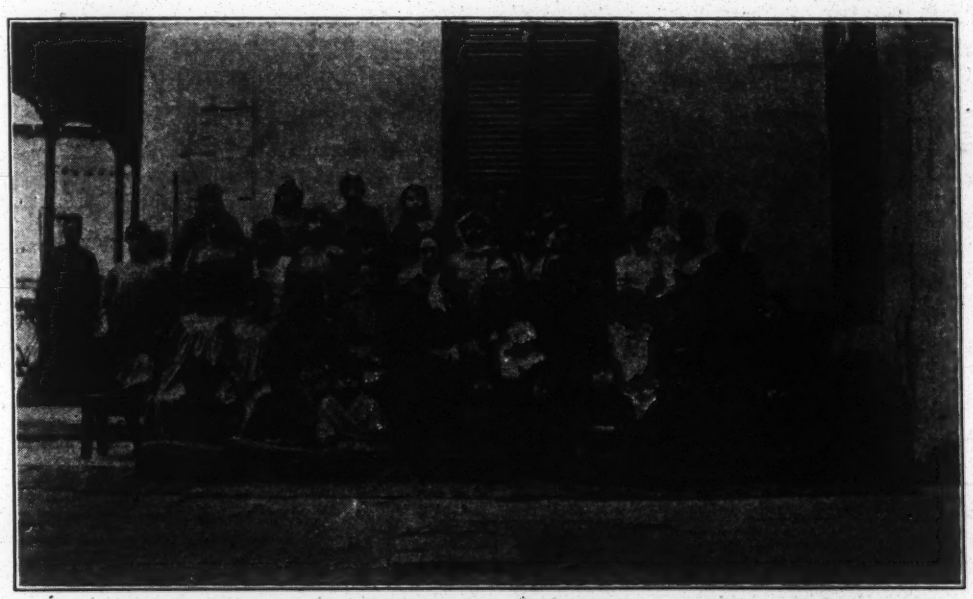
Not far away is another Moslem home where the woman is much interested. It is a different home and consists of three

tiny rooms, containing only a few pieces of furniture. She said one day that the words of the Bible were sweet as sugar. She told her friends that the Bible taught that cursing and quarreling were wrong. Strange teaching, it seemed to them!

We sat on a mattress placed on the floor. She sifted wheat while she listened. Her husband would beat her when he returned if the work was not finished.

husband to go out. She knows nothing, really. The mother-in-law, however, comes sometimes.

Nearby lives Sitt Gameela, melancholy and bitter, always discouraged. One day she had a severe cold so I made her a mustard plaster. It not only cured the cold, but her prejudice as well. While visiting her, some Moslem women came in to see her. How filthy they talked! You listen, filled with pity, but hope to



THE FOWLER ORPHANAGE, SHOUBRA, CAIRO, EGYPT.
Misses Smith and McConaughy with two teachers.

There are many Coptic women who attend the meetings regularly. How dirty, how ignorant! We hope to teach them cleanliness as well as godliness. Nearly all of their homes consist of only one room. You will see a baby sitting on the floor eating a radish or native bread and its little face will be covered with flies. They insist on serving you with native coffee, but one woman served us with pieces of cold cooked sweet potatoes.

One woman who can read is very interesting. She loves jewelry and pretty clothes. Her husband is a wicked man, however, so her life is sad. Next to her home lives Sitt Cocub, the fun-lover of our group. She is bright-faced and happy, but rather indifferent to learning to do better. Upstairs is a pretty young woman who is not allowed by her

teach them something better. Why do they do it? Because they don't know! They haven't heard of a better way, they can't read of a better way, so we must guide them into that better way.

Sitt Fulla, a bride who is only about sixteen years of age, is a lovely girl. She is beautiful as well as clever. You would love her as much as we do. She is learning to read now. We have great hope for that home.

These are a few of the thousands of women in Cairo who need your prayers.

ALICE PHILLIPS ACHESON.

NOTE:—Rev. and Mrs. Acheson are living in the missionary residence in connection with the Fowler Orphanage and in co-operation with Miss Margaret Smith are opening up the work in that large district.—ED.

FALL DAYS IN THE GIRLS' COLLEGE.

Old Father Time certainly wears his three-league boots, around the College, these days, and steps along at a rate that quite sends cold chills down the spinal columns of those ambitious spinsters who are counting on the war's stopping in time to afford them a safe and comfortable journey to their native shore, next summer. One has already so long overstayed her time that she begins to suspect her letters of connecting deep-laid schemes for deporting her, and feels that submarines or no submarines, she must brave the terrors of the deep when the time comes to go.

The scarcity of money occasioned by the war, that depleted our ranks so sadly last year, seems now to be a thing of the past. Almost all of our little white beds are now occupied and the sight of the chapel, with girls standing around the wall for lack of a seat, quite reminds one of the happy days "befo' de war." Though all the little ones have been moved across the hall to a chapel of their own, the larger girls fill the regular chapel to over-flowing. There is such a cry of "music, music, more music, if you please," that another teacher has had to be called for, and doubtless still another will be needed before the year is out. One of our former graduates has kindly stepped into the breach, and is helping out till the new teacher arrives, despite the fact that she is engaged in Red Cross work at one of the hospitals.

Hardly a day passes in which new girls are not admitted, and poor Miss Buchanan is in such demand in her office that she never has time to sit down properly to her tea, but has to take it between times. I always insist that she drinks it standing, from the mantelpiece, not having time to sit. I have to admit that that statement is made on my own responsibility, and not on authority. At any rate, her own family feel deeply injured at being always deprived of the pleasure of her company at tea.

Among our girls there is a most unusual number of Jewesses, this year, most of whom are very bright and well-behaved. In one family consisting of a grown girl in the senior class, a little one in the preparatory department, and a tiny boy in the primary, such a thing as a demerit is an unknown quantity, and the silver stars they bear off would form quite a respectable constellation. Silver stars, too, be it known, are not easy of acquisition, but are to be had only after a whole month's diligent work, perfect conduct, and perfect attendance. One mark for tardiness, absence, or imperfect conduct, sends the beloved star shooting back into the pretty box from which it originally sprang, and the once proud wearer has to join the ranks of humble toilers for another month's hard, impared climb. The continuous wearing of a silver star for a whole year brings a gold one, three of which were won last year; three successive gold stars bring a jeweled one, and this, at graduation, is to be replaced by a medal, suitably inscribed, presented in public—an honor to be handed down to posterity for uncounted generations.

Among our boarders are four little Jewish sisters from Aden, where they were at school last year in an English convent, so they speak English nicely. The youngest, a tiny, golden-headed tot of six, has the most fascinating little lisp. She has a wonderful voice for a mite of her age, and can sing in perfect time and time a varied repertorie of songs, both comic and religious. Her most popular number is "Tipperary." I always have to laugh as the picture rises before me of its being taught her by some "pensive nun, devout and pure." Its long words such as "Leithther Thgnare" and "Trofalgar Plath," fall from her lisping baby lips in most bewitching fashion. When she has gone through the three long verses in English, she is always called upon for a second rendition in Italian, which she proceeds to give with the same gusto.

Physical exercises and out-door games are enjoying quite a boon these days under the leadership of a new English teacher, who seems to inspire her pupils with some of her own enthusiasm for "sports." Left feet which, it used to be impossible to remember, usually grow on the same side as left hands, now fall

into place as if by magic. The "measured tread" of the advancing lines as they march to their places in chapel is a joy to ears that hate the sound of shuffling feet. While the zest with which basket-ball is now entered into by day pupils as well as boarders, calls up visions of the day when Egypt will be having her intercollegiate games.

EDNA GILKISON.

Miss Gilkison is the teacher of Domestic Science in the Girls' College.—ED.

NOTES ON OUR EVANGELISTIC EXPERIMENT.

Much prayer had been offered for the evangelistic campaign from the "Ibis." Rev. Wasif, a man of prayer and power, had been released from his pastoral duties for three months. Other earnest workers gave their assistance, among them several Egyptian professors of Assiut College. When these latter were present the singing was inspiring.

At the first place an elder furnished one of the school rooms with rugs and divans for a prayer room. It was faithfully used before and after meetings, and as an enquirers' room. After the meetings many remained in the church to pray. The church was filled at every meeting, the number of women being most impressive. On Sabbath a special women's meeting was conducted by Miss Hogg. Among the results of the meetings might be noted that a number of men and women pladged themselves to pray for others and to do something definite for Christ. Among the men several influential backsliders were reclaimed. It was a never-to-be-forgotten sight to see the elder with his arm around the neck of one such while he plead with him. Many rejoiced when he yielded and joyful prayers of thanksgiving were offered. But the climax was reached Sabbath night when, one after another, young men took their stand for Christ and in their enthusiasm wrote their names in the pulpit Bible. A young licentiate from the town had led them to this and his face fairly beamed as he watched a professed infidel put his name down. While he passed through the streets inviting the people to meeting and holding individual conversations, the Mohammedans made a special request for Mr. Reed to preach to them and of course it was gladly granted there and then. After this street service some of them came on to the church.

At another place the church was filled each time with men while the women and children sat in rooms to the side and the large pulpit platform was crowded with children. Naturally it was not easy for all to be still and quiet through a long service. Rev. Wasif stopped several times to quiet the little boys. A teacher sat in the preacher's chair and, like the beadle in our ancestors' days, rapped the naughty children on the head with the end of a long stick. Rev. Wasif is a powerful speaker and has no trouble to hold his audiences for a sermon more than an hour long. It was here that Mr. Reed broke his watch and Rev. Wasif remarked with glee that "now he could preach as long as he liked without fear of being called to time." In this place thirty-eight expressed a desire to live the "new life" and joined a class to study the duties of the Christian life.

You would be interested in the other places too, but already my letter is too long.

Thus the prayers offered here and those of the faithful little band in Philadelphia who made this campaign possible are being answered. Pray that those who have made vows may be given strength to resist the tempter and may be "presented faultless before His throne."

BERTHA GRAVE REED.

SOME NEW WORK IN TANTA.

The following is Miss Baird's own account of the new work in Kafr-ily-Agha:

A new "head-light" rather "heart-light" has been hung in a suburb of this large city of Tanta. For some time Sitt Warda, the Biblewoman, has faithfully carried her burning candle into many of the darkened homes in that district and has held a women's meeting each week in some home, but the Coptic priest not only made it almost impossible to find a house, but has succeeded in keeping most of the Coptic women from attend-

ing. Last spring Miss Thompson and I started a little Sabbath School in an adjoining village, but this year when I went back to begin the work the neighbors had been quarreling and each women refused to let her children go to the home of any other. For this reason and because of Sitt Warda's difficulty in finding a meeting place we were led to seek a house which we might call "ours." A very suitable house with four rooms was soon found for a very reasonable rent.

The work there has been intensely interesting from the first, but now since we are free to bring in any tously headed, sore-eyed, dirty, ragged urchin that we can entice with the promise of a card if he or she sits quiet and listens well, it becomes immensely more interesting. I began the work this Fall with the help of one of our older school girls, but now we have the help of one of our last year's graduates, two from this year's class, and one of the teachers from the school. These all are enjoying the work as much as I and it rejoices one's heart to see such devoted, well-trained workers. Last Sabbath the attendance was forty, and on Wednesday there were nine women and twenty-five children all old enough to understand at the women's meeting. Three-fourths of the attendance is Moslem.

Our first meeting for men was held last Monday evening. The meeting was conducted by Mr. Boyd. I went along as guide to the house as Mr. Boyd had not been there yet, but after I got there I was promoted to sergeant-of-arms which office I am afraid I didn't fill so well as the former, for while Mr. Boyd talked to the men in one room he found it impossible to hold the attention of the eighteen boys in the other room. I was tempted to send them away until I remembered what Christ said about the children. This audience was all Moslem except two men. They seemed to enjoy the meeting very much and yesterday as I went to the women's meeting some of them asked when the next meeting would be. Mr. Corullus, the hospital evangelist, is going to take charge of a men's meeting on Thursday evening.

Each Sabbath any left-over lesson leaflets have been given to shop-keepers in the neighborhood, often tracts and portions of Scripture. Many men have become quite interested. They seem to enjoy having a paper which bears the date on it. One of these men is now sending his children with us to the Sabbath School. One Sabbath before we had our own house, while I was gathering in the children, a man came along and asked what I was doing. I said, "making a meeting for children." He said, "I was very happy from the book you gave me." (I had given him a copy of the sermon on the Mount). Then he went out and brought in twelve children, seating himself at the door to keep order both outside and in and when I began to teach them "Allehu khallasi" he went around the whole lot shaking his finger in the face of each who wasn't singing.

We call you all to rejoice with us in this new work, and to pray that it may grow into something permanent in the not distant future.

MARY E. BAIRD.

We often see reports of the Young Peoples' Meetings. I think all will be interested in hearing from what we call "Christian Endeavor," which meets every Sabbath at four forty-five. Last evening the room was full. There were soldiers from New Zealand, Australia, Scotland and England. These last had lived in England and Scotland and still call them the "old country." There were probably three or four, at least, of other nationalities. Of course a good many Americans. The leader was Rev. Jamieson who is one of our latest arrivals from America. The subject was "Golden Fruits" from the "Prayer life" which he handled beautifully. When he called for a season of short prayers, some of the soldiers responded.

We all felt that it was a helpful theme. Doctor S. M. Zwemer was the preacher at the six o'clock service. His subject was "Unity" and his text, the beautiful one hundred and thirty-third Psalm, "Behold how good and how pleasant for brethren to dwell together in unity."

The church was well filled, many

soldiers being present. At eight o'clock we had a small meeting in our drawing room—singing, reading and prayer. It would do our psalm singers at home good to hear the way the soldiers sing in the Psalter Hymnal (I do not like the new name for our psalms).

At nine-thirty most of the soldiers have to leave, some remain until ten o'clock. I always ask the men if they have a pocket testament, if they say "no" then we give them one. Last night I asked a man if he had one, and he said, "I had one but it was lost with a lot of other things that I valued." He seemed glad to get another.

I am thankful to be able to write that we still live in peace and quietness, though if we believed the stories we hear, we could almost feel the breath of the Turks at our side. British soldiers around us, and the Almighty God ruling over all, we will still trust and not be afraid. We know also that many prayers are offered for our safety. One of the soldiers last night told of two instances of answered prayer that came under his own eye. Two officers that were praying men, had asked that their friends would make special prayer for them as they went into the next battle and they were the only two men who were neither wounded or killed. "The effectual fervent prayer of the righteous availeth much," as it has done for ages. God forbid that we should cease to pray for each other.

(Mrs.) H. M. Harvey.

Cairo, December 6th, 1915.

"OUR LADIES OF THE DECORATION."

They all have given years of faithful service in the **Valley of the Nile**, all more than thirty years and some of them more than fifty years. These all wear a gold brooch for years of service, the expression of the appreciation of the women of the church, through the Women's Board. As they stand or sit in the group beginning at the right they are: Mrs. John Giffen in Egypt since 1880; Miss Anna Y. Thompson, since 1871; Mrs. T. J. Finney, since 1882; Mrs. J. R. Alexander, since 1876. Sitting: Mrs. Wm. M. Harvey, since 1865; Mrs. S. C. Ewing, since 1860; Miss Margaret A. Smith, since 1872. Mrs. Watson was in America when this group was taken.

WOMEN'S WORK.

By Anna A. Milligan, Pittsburgh, Pa.

THIS IS not a new thing in the history of Christ's Kingdom. Women's work is as old as Calvary. It was a woman who was last at the Cross and first at the sepulchre of our Savior. It was a woman who was first commissioned to carry the Gospel message: He said to Mary, "Go tell!" Perhaps the highest commendation ever given by Christ was when he linked up the story of a woman's love with the story of His sacrifice and said, "Wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her." And the great Apostle Paul who is so persistently quoted by the opponents of women's work made a special request for "those women who labored with him in the Gospel."

It is fitting that women should be doing every service, for Christ, for He has done everything for them. It is fitting that they should endure every hardship and trial and face every danger and privation that the Gospel may be preached wherever Christ is not known. Who can wonder that they have placed upon the altar of love that which is dearer to them than life—the lives of their children for the Gospel enterprise? And if you would know what women have done in the Kingdom, listen to the story of John G. Paton, Charles Wesley, James Chalmers, Adoniram Judson, Robert Moffat, Dwight L. Moody, Jacob Chamberlain, and learn how their marvelous achievements were made possible by mothers and wives.

Woman's love for Christ has carried them into every kind of work, if only a real need has presented itself. In one of the mission stations of a sister denomination, the lack of workers necessitated closing up the station—withdrawing from that position gained at a cost of lives and treasure, or leaving it in charge of a woman. So one brave woman remained to keep the torch burning in that dark corner of this world of sin. While she was there alone one of the dear brothers of the home-land decided to visit the mission fields. He favored this district with his presence. He visited her station and questioned her as to what work she attempted to do. She recounted the numerous activities that fell to her lot, not omitting the service on the Sabbath in the little church. Whereupon the worthy visitor exclaimed in surprise, "Do you preach? Were you ever ordained to preach the Gospel?" "No," said the brave little woman, "I was never ordained, but I was foreordained."

THE BEGINNINGS.

Women were first organized for Christian mission work in Great Britain. It was in 1834 that David Abeel returned from China and stirred the hearts of the women of England by his story of the helplessness and hopelessness of the women of the Far East, unless their own sex could be induced to undertake to reach them. The woman heart responded quickly and soon Mrs. Mullens was unlocking the doors to the zenanas with her simple piece of embroidery. But where the embroidery work went there went also the story of Christ's love and the foreign missionary enterprise was revolutionized. So in our denomination it was an appeal for help for a needy cause that rallied the women to an organization for service.

No history of these first days has yet been written. We can only hear a snatch of it now and then from the lips of those who saw it, and who were in very truth a large part of it.

We are told that the First Allegheny Society is seventy-six years old, having had in all that time only three presidents, three secretaries and three treasurers, the third in each case being still

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This excellent and spicy story of Women's Work was prepared expressly in response to an invitation from the Men's Missionary Conference in Convention in Pittsburgh, Pa., last October.—ED.

in office. We hear of a society in Second Allegheny in 1873. We hear of Mrs. Sarah Foster Hanna memorializing General Assembly in 1875 regarding the formation of women's missionary societies. We hear of General Assembly being memorialized again for the organization of a Presbyterial, and Allegheny Presbyteial steps out into the arena in 1878. There were only 19 at its first meeting but there were two things done that day that were a prophecy of good things for the church of which they were a part: Time was given for prayer, and a call was issued for prayer for two missionary volunteers for the foreign field. Prayer and missionaries! No wonder the banner of our King is floating today in many needy places in the home-land and out there in the uttermost parts!

As I have said the women's work began in the general organization because of an appeal for help. The need was presented by the Home Board. They asked the women of Allegheny Presbyterial to secure funds to erect a parsonage at the Warm Springs Agency Indian Mission. This seemed a great undertaking for them; but they finally decided to try it, if the Home Board would receive it as they secured it, and promise to set it aside for that purpose and not use it for anything else. Of course the good brothers did not relish the prospect of having to give an account to women, and progress was not what you can call smooth. So one good friend of the women suggested to a few of the interested ones that they organize their own Board, and handle their own money, and "tag their own $5 bills." This good friend was Dr. J. M. Fulton who from the first until his eyes closed upon earthly scenes and opened upon the Glory Land beyond, ever wisely counselled and gallantly led and royally served the women in their efforts at service. So for this purpose of organizing a general society, four women formed themselves into a committee to call the women of the church together. They were Mrs. J. M. Fulton, Mrs. H. C. Campbell, Miss Pressley, and Miss Conner. The chosen place was the First Church, Allegheny. The propitious time was when General Assembly would be meeting in the Third Church, Pittsburgh. They could not venture a meeting farther away from the brethren than ten or twelve blocks in those days. To those who were responsible for this gathering even the memory of the details is thrilling. There were numberless letters to write, notices to be inserted in the church papers, the program to be prepared, the slate to be "set up" for the election of officers (and they tell us that that was the only time it has ever been done. They must have intended to prove that they were eligible for politics, for everything went through with the smoothness of a well-oiled political machine). A goodly company gathered for the first stroke of the gavel. The address of welcome was delivered by Miss Pressley and it was so fraught with eloquence and something else that the palms among which she stood swayed and rustled as though tossed by a tempest. Mrs. H. C. Campbell appeared on the program with a paper on the Orphans' Home.

The Orphans' Home! This was the child of the Women's Association which had been in existence for five years. It had already made a fine start. The women were filled with hopes as well as with fears. They longed for the success of the undertaking and craved the assistance of all the women of the church. So they had ventured to memorialize General Assembly in one of those first years asking for their co-operation and prayers, and commendation of their work to the women of the church. But General Assembly refused to do any such thing. Imagine women asking for prayers and commendation! Perhaps General Assembly feared such encouragement might spoil this young creature and cause it to become bold. At all events it was not commended, nor would they vote to pray for it!

The Assembly had found it necessary it seems in 1880 to discipline the baby Presbyterial called "Allegheny" when they had received from it a memorial, asking to be allowed to devote their funds to special objects. The minutes of the Presbyterial, dated December 14, 1880,

contain this item: "Mrs. Fulton reported for the committee who were appointed to memorialize the General Assembly and read their memorial and the privileges granted us by General Assembly *which were none at all!*"

The women of the denomination had certainly shown a marvelous propensity for memorializing, but as it began to dawn upon them that favor was not always to be obtained, they began to step softly and walk warily before the "powers that be."

However, they chose a name for the new organization—The Women's General Missionary Society—at that first meeting. No one has ever been able to improve upon it, so it remains unto this day. But there had to be a constitution so a committee was appointed to prepare one and report at the next convention which was to be held at Sparta, Ill., because General Assembly was going to St. Louis. They still kept near. This was the first convention in 1883, with nothing but a name for the new society—no constitution, no charter, no Board! If anyone could have divined and pictured to those pioneers the way they would have to travel before they would be properly developed for self-activity, who knows what they would have done? The Women's Association had secured a charter—they rose to that distinction in 1879—the first chartered corporation of women in the U. P. Church. If they passed through any rocks or shoals to reach that haven, they have been very quiet about them. But the Women's General Missionary Society! There were charters, and charters rejected. There were memorials, and memorials ignored. There were committees and debates. There were parliamentary rulings, and hot speeches. But in spite of everything in 1886 there she is, Minerva-like springing full-armed and equipped for service, right out of the head of her zeus, relieving him of a fearful headache, from which he had been suffering ever since 1883. She was a *Women's General Missionary Society, with a constitution and a charter and a Women's Board* and her history really begins in 1886.

It was at the Sparta Convention that it was decided to have a general missionary society and not simply a foreign society. The Foreign Board Secretary asked the women at this meeting to undertake the support of the ten unmarried women missionaries in the foreign field. There was *one Board* that had a large measure of faith in the women. A motion was made to comply with the request. Much debate and agitation. An amendment was moved to insert the word "not." Appeals to Roberts' Rules of Order. The battle raged. The vote was taken. The result was a tie. And the foreign mission venture was defeated by the deciding vote of the president, who was Miss Eliza B. Wallace from Knoxville College, a champion of the Freedmen's work. Imagine Roberts' Rules of Order finding its way into a business session where one enthusiast from the floor shouted to the august president in the heat of the fray, "Miss Wallace, don't you do it!"

There is another incident which must be reported before we leave the organization history. At the Xenia Convention in 1885, the report of the Committee on Charter and Women's Board was rejected and many of the stoutest hearts gave themselves over to tears and weeping and refused to be comforted. However, there was one born strategist in the ranks who did not weep, but she saw to it that just before adjournment a motion was made and seconded to have another committee appointed to consult other denominational Women's Boards, prepare another charter and report at the next Convention. And the whole thing was done before the opposition had caught its breath. And still there are those who say women are not fitted for political life!

During these years until the organization was chartered, all expenses had been met by the interested women from their own purses. They had rented an office room, had paid $175 rent, had paid for janitor service, heat, light, stamps, and stationery, railroad fare to all Conventions and all incidental expenses.

They also agreed in those first years upon three cardinal principles:

They would have no salaried member.

They would never use a cent given for missions for any other purpose.

They would never report a deficit.

And there has never been a deviation from those principles in all the thirty years of the organization's history.

Soon the support of the unmarried women missionaries was taken over by the Women's General Missionary Society and there are still ten in the field, doing active service, who had gone out under the Church Board. What a noble band of noble women! And what a precious harvest they have gathered in for our beloved Church! And what a crown of jewels they are laying up for themselves against the time to come!

Anna Y. Thompson, '71, Egypt.
Margaret Smith, '72, Egypt.
Elizabeth McCahon, '75, India.
Cynthia Wilson, '75, India.
Rose E. McCullough, '79, India.
Emma Dean Anderson, '81, India.
Mary J. Campbell, '84, India.
Josephine White, '84, India.
Dr. Maria White, '86, India.
Rose T. Wilson, '86, India.

At the anniversary celebration of Allegheny Presbyterial it was reported that the first women's society to undertake the support of a foreign missionary was the Second Allegheny, and the missionary was Miss Lockhart. Several societies united in the support of Miss Annie Given in 1886.

Work for the Freedmen was begun at the same time the Foreign work was taken over. It was in the form of a "student's aid" fund at Knoxville College and from those small seeds planted with such consecration in the home and foreign fields there has grown such a vineyard of sturdy vines that all the husbandwomen that have yet been enlisted are inadequate to the task.

Dr. Dales of the Foreign Board had in those early days called upon the women to organize missionary societies on the penny-a-day basis like those of the Presbyterian and Methodist Churches. Now we rub our eyes and pinch ourselves to make sure we are really awake as we take up the 1915 report of the Women's Work in our Church and learn that the General Assembly has given over into the care of the women of the Church, without any appropriation for carrying it on, the salaries of eighty-nine women missionaries in India, Egypt, and the Sudan, four hospitals and seven dispensaries in India and Egypt, thirteen day and boarding schools in the three fields and fifty Bible women in Egypt, at an annual cost of $97,000.

Also the salaries of seventy-one missionaries in the home-land, in all the Home Mission fields, the maintenance of school buildings, churches, teachers' home, girls' and boys' dormitories, domestice science hall, hospitals, and a farm all at an annual cost of $44,000. Also the Ministerial Relief work, entire parsonage work, the Mountaineer work at Franchburg, Ky.; the entire Indian Mission work, twenty-nine centers among Freedmen, City Mission work and work among foreigners.

Over $163,000 were required to keep the work going last year. The possibilities for the coming years are measured only by the love and devotion of the women, young women, and girls of our church. Our Women's Work is a great league of pity and sisterhood of service. It has been seeking to respond to the need that is sorest, to share all privileges with the unprivileged and happiness with the unhappy, to bring in the light of the day of the glorious Gospel of Christ.

(Continued to March number).

Important Action of the Women's Board

Women's Board Rooms, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

January 18th, 1916.

To the Women of the United Presbyterian Church:

Dear Sisters in Christ Jesus:—The Women's General Missionary Society has been called of God to become responsible for the support of 90 foreign missionaries, 26 home missionaries, 50 Freedmen missionaries and 3 Indian missionaries. To enable all of these to do effective work, land must be purchased and infirmaries, hospitals, dispensaries, boarding and day schools, dormitories and other buildings erected and maintained. More than $175,000 of an annual budget must be contributed by you in order to meet all the demands of the foregoing important work in such fashion that each year shall close without a deficit. It is estimated that we have at least 85,000 women in full membership of our Church. The only medium of communication between this large constituency and the Women's Board which represents it and the missionaries on the field is our Women's Missionary Magazine. The only missionary periodical which has always been self-supporting because it has never paid salaries to the members of its publishing committee. You will be surprised to learn that it has only 7,500 paid subscriptions on its list. Our Women's General Convention of 1916 is to meet in Xenia, Ohio, which has always been the home of the Magazine. Our Board desires most ardently and prays most earnestly that on Magazine Day at said Convention a sufficient number of new subscribers shall be presented, so that an average of at least five new names shall be reported from every congregation in our Church. We know this can be easily accomplished if the women of the several congregations have a willing mind. For the small sum of $1.00 annually this valuable periodical can be placed in every home. Let committees be appointed to canvass the congregation for this specific purpose. Let the committee be named by the Senior Women's Organization in the congregation. If there is more than one woman's organization, let the committee be composed of a number from each of the women's organizations. We urge you all to make it a special matter of prayer that in every home of our Church our Magazine shall have a welcome every month in the year.

MRS. SAMUEL YOURD, President.

MRS. JOHN S. CRAWFORD, Rec. Secretary.

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-THIRD ANNUAL CONVENTION AT XENIA, OHIO, MAY 9-12, 1916. CONVENTION PRESIDENT, MISS LILLIAN ROBERTSON, 1420 W. THIRD AVE., SPOKANE, WASHINGTON.

A CHALLENGE!

The action of the Women's Board, January 18th, as given on page 488 in this issue is a call for larger interest in behalf of Women's Work for Christian Missions in our own denomination.

If we believe in the administration of our Women's Work for Missions, it is positively necessary that we publish the progress as well as make known the need of our mission fields. In the belief that our women will respond to this message from our Women's Board, which presents the need as well as the purpose for the ensueing year, it is necessary to have an intelligent appreciation of the fields to be occupied.

The action of the Women's Board carries the urgent need of a wider circulation of our Women's Missionary Magazine. It is the only periodical we have whose pages are devoted entirely to missions. There is no possible hope of enlarging our work unless the women of the Church become interested. And they will never become interested unless they are informed. Indeed information precedes interest in missions and this is procured by two God-given agencies, the living voice and the printed page. The press stands next to the ministry in giving the progress of the kingdom of God, and is indispensable in promoting mission work at home and abroad. Indeed the human voice alone is not adequate to carry the missionary news under all circumstances to every individual.

From the standpoint of Christian women of the United Presbyterian Church we cannot read the action of the Board as presented on page 488 and not have a feeling of personal responsibility. We may say, "we are not members of the missionary society," also that "we are not interested in Women's Work in Missions, etc., etc.," but there is not a woman who believes in her personal salvation that is honest to herself in rendering such an answer.

The Women's Board and the Editorial Committee of the Women's Missionary Magazine realize the great responsibility of the influence and need of a larger circulation of the printed page. We believe that now, just now, is a critical time in our spiritual life. We are being influenced more by what we read than any other world agency. The world uses this power of the press and the same immediate necessity to impress upon the home life the larger, greater and more important things of life should be valued.

The life of the membership of the church depends upon its being missionary. John R. Mott says: "The missionary problem of the church today is

not primarily a financial problem, but it is that of insuring a vitality equal to the imperial expansion of the missionary programme."

The only hope of this is for Christians to avail themselves of the more abundant life through Christ bestowed in the pathway of obedience to Him. If we are going to honor God in our lives we must know how to successfully meet the problems that are daily coming before us. We can not wholly place the burden of the administration of these problems upon Women's Boards or Editorial Management. We, each one, are a part of the unit that must be at work in this most important issue of this age, viz., Christian Missions — missions in the home, at our door, in our land and in the lands beyond the seas. It is our problem and it is impossible to plan and wage a world campaign without being enlarged in our life by the enterprise itself.

* * *

FINDING A HOME.

Recently the *Philadelphia North American* printed a picture of a little girl six years old, and said the child was left without a home and would not some kind person take it in and adopt it by Christmas time? The child was a beautiful one and possessed a very engaging smile. It was a happy, hearty child and one whom a family would like to have about the house. Immediately after the paper went out with the picture and the request, applications came flowing into the newspaper office, expressing a desire to give the child a home.

In a day, over *one hundred* requests were sent in, showing what a widespread demand there was among childless homes for little children to brighten them. That picture was enough; that smile was all-powerful; that winning face and those bright eyes were irresistable. In twenty-four hours that little waif became the most popular child in Philadelphia. So runs the newspaper account of one homeless child.

In our next study, the March issue, our Magazine will have something to tell about the larger sympathies of a Christian public, in that it not only has a heart that responds to the appeal of a beautiful winsome child, but even deeper and more effectual tenderness is that which the Christ-love has left in the world—a refuge for the helpless and unfortunate—by birth or accident all the way from childhood to the most infirm in age have been made the objects of care, love and tender solicitation in all Christian lands, but it is only in Christian lands. Women who are privileged to engage in philanthropic and benevolent work owe their promptings of love and tenderness to one source only. If there had been no knowledge of the Christ child there would have been no Christian environment to create a love and solicitation and care such as this is but an instance of countless benefactions.

Heathen lands are sadly destitute of such actions so common in Christian communities. And oh what a debt we owe to Christianity for this influence!

* * *

Mrs. George M. Paden, mother of Miss Marion Paden of our Egyptian Mission, died at her home in Bellevue after a short illness.

Miss Marion Paden is the only child of Mr. and Mrs. Paden and is supported by her parents as a missionary in Egypt. Mrs. Paden was a devoted enthusiastic supported of Women's Work in Missions. She had been treasurer of Allegheny Presbyterial Missionary Society for more than thirty years.

There are 175,000 schools in India and yet only one-quarter of the boys and one-twentieth of the girls of school age receive any instruction.

* * *

The illiteracy of India is one of the greatest handicaps to the spread of Christianity and a menance to the Christian Church.

* * *

Nearly sixty-five million children in China are waiting for schools. Mission Schools now have a hundred thousand pupils, but there is a chance to train ten times that number to become teachers alone.

* * *

It is the purpose of those having the direction of the interests involved in our women's missionary propoganda to urge that in every congregation in our Church a thorough canvass for subscriptions be made, hoping finally to place a Magazine in every home.

* * *

At least send five new subscriptions before *May* Convention from *your congregation.*

* * *

WHY IS CHRISTIANITY THE UNIVERSAL AND FINAL RELIGION?

1. It is the only religion that recognizes the universal brotherhood of man.
2. It denies the existence of, and therefore over-turns all racial, national, and sex barriers.
3. Its leader and inspirer, its Lord and Master, is not the Son of any nation or of any people, but is "the Son of Man."
4. In its purpose, and in its promise, and in its command, it is the universal religion.
5. It is the only religion that needs no temple, no cathedral or special place for worship.
6. Its sacred Book is the only one that can be translated, for spiritual profit, into all languages of humanity.
7. As a universal religion, it has begun to hold the dominant place in the world of international law, culture, and morals.
8. It presents the highest and most comprehensive idea of God.
9. It offers the highest ideal of character and gives the highest ideal of redemption.
10. It offers the highest and most conclusive proof for its finality and absolute truthfulness — individual experience.

—Samuel M. Zwemer.

* * *

A NOBLE PRAYER.

The Australians added the following stanza to the British national hymn, "God Save the King," and sang it when they sent out their soldier boys to help the allies:

God save our splendid men!
Send them safe home again!
Keep them victorious,
Patient and chivalrous,
They are so dear to us;
God save our men.

There is a splendid sentiment in those lines. It is a prayer for men, not for kings or causes, but for the people. How beautiful the last two lines, "They are so dear to us," etc., and it is the very limit of inhumanity and injustice that their lives should be required. We wish some one could add as grand a stanza to the Star Spangled Banner or the Red, White and Blue—something that would glorify humanity, and make it the only thing to fight for. It is the best prayer since the war began.

—*Exchange.*

* * *

CONVENTION LETTER FROM FIRST VICE PRESIDENT.

All must feel how happy our President has been in her choice of a keynote for her inspiring message in the January number of the Magazine. For apart from its grim associations at the present moment in our country, "Preparedness" is the prime requisite of efficiency in anything, and will be nearly the whole secret of a successful Convention at Xenia. This message is meant merely as

a hearty second to the motion of our President. She has asked us all to be ready. Shall we not respond to her summons to the limit of our ability? She has emphasized the fact that the success of the Convention largely lies with the women of the Church themselves. Is not this most true?

Women of the Church, this is our Convention, either to make or to mar, by preparation for it, or neglect of its claims upon us. We claim as high a level of intelligence in general, for our women, as those of any Church in the land. But so much depends on immediate preparation, and information definitely bearing on our missionary work and the business of the approaching meeting.

How a session does move along when a few have prepared themselves! But how much better it would all go if each delegate would come thoroughly informed and ready.

Intelligence is just as necessary for the hearer as the speaker; for follower as the leader. How then get ready? First of all, let us study the program to be published in the April Magazine. This will outline the Convention's work and order of business. Familiarity with the program will make us alive to the work to be done and ready to take our part in it. And if one is a delegate for the first time, it would not be labor lost for her to study last year's annual report in the last July Magazine. This may throw light on the matter and manner of what has been done, and give a hint of what is to come, since in their main features, our Convention are much the same.

Again, preparation should be in keeping with the nature of our work. One may get ready for a club meeting, but this is to follow spiritual channels. We are doing the Lord's work—missionary work. Is the suggestion needed, that this calls for much prayer and communion with God, as our President has urged? Be much in prayer for her, for all officers and committees, for every delegate, and for the entire missionary work that the Spirit may descend upon us, else we might as well remain at home. And this frame of mind will almost certainly secure another essential of success, viz., it will promote sweetness and light in the business of the sessions, and agreeableness in the homes of our hosts. We may be certain they will sustain their reputation for whole souled hospitality. Let us not be outdone by them in unselfishness and urbanity. Again, special efforts are to be made to increase the subscription list of the Magazine. These all deserve the hearty support of every delegate. Every good cause has its official organ. And how can we hope for the highest efficiency in our work until our so ably edited Magazine is in every home of the Church? So let us go to Xenia with one mind and heart. Let us focus our united prayers and bought on the one object of having the Xenia Convention a real success, and to this end let us never for a moment forget our Convention watchword: *"Without me ye can do nothing."*

MRS. C. W. COMIN,
Jeannette, Pa.

* * *

LINES FOR THE PRESENT TIME.

God save the State, from open foe without,
And mordant envy of the tiger rage,
And from the drifting wintriness of Doubt
That chills the twilight of a wearied age.

God save the State, from hidden foe within,
The Summer passion of the swaying heart,
Mercurial and clamorous to win
The shadowy victory of camp or mart!

God save the State, for learning's noble strife—
To couple kingdoms by electric breath,
To push the frontier boundary of life
One pillar toward the snow-demesne of Death!
God save the State, by men of ampler mind,
The almoners of charity and good,
By those who orient to humankind
The sunlight of the nearing brotherhood.

—Ernest Neal Lyon in the Independent.

* * *

Life is a trust not a possession. We are stewards of money, not creators. Receiving a trust and rendering an account are inseparable. Responsibility and accountability are twin brothers.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER
2929 Taggart Street, North Side, Pittsburgh, Pa.
Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

A WORD. A SMILE. A GIFT.

"You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promise stirred,
And painted a life with beauties.
And so for the word and its silent prayer
You'll reap a palm, sometime—somewhere."

"You gave on the way, a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked without it;
And so for the smile and its fruitage fair
You'll reap a crown, sometime—somewhere."

—Selected.

You gave a gift to the mission cause
With prayer for blessings on it;
God multiplied it a hundred times
While through life you went without it;
And so for the gift and its saving prayer
You'll reap a reward, sometime—somewhere.

—M. C. P.

BLESSINGS ASKED FOR 1916.

May 1916 be the best year in the history of the United Presbyterian Church for educational and spiritual growth!

May 1916 find universal intercessory prayer for the coming of Christ's kingdom!

May 1916 find the number interested in missions greatly multiplied!

May 1916 find mission study classes organized and successfully carried on in ecery congregation!

May 1916 find the careless worldly church members in the front ranks of active workers for Christ's cause.

May 1916 find the list of generous givers to missions so enlarged that the tithes and offerings will flow into the Lord's treasury in such abundance as to test the promise—Prove me now, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. Malachi 3:10.

May 1916 find the non-givers to missions so few that it will take a powerful telescope to find them!

May 1916 find the Women's and Young Women's Missionary Societies so increased in membership and intelligence, that their enthusiasm may inspire every member of the congregation!

May 1916 find the Juniors so full of interest in their work and love for their Junior Missionary Magazine that they will not cease their efforts until all the girls and boys in their Sabbath Schools under thirteen years of age shall become active members of their societies!

May 1916 prove that one of the greatest helps in bringing these blessings upon the church is the widespread study of the Women's Missionary Magazine!

PAUL'S MESSAGE AND ITS LESSONS FOR MISSIONARY SOCIETIES.

Study to shew theyself approved unto God, a workman that needeth not to be ashamed. 2 Timothy 2:15.

Practical Lessons.

In order to be "a workman approved unto God"—one must "study."

Study what? 1. To know the work God has for you personally to do. 2. To know how God would have you do the work.

What work has Jesus left His people to do for Him ? Go ye into all the world and preach the gospel to every creature. Mark 16:15.

Where is the field? The field is the world. Matthew 13:38.

Who are the workers? We are laborers together with God. 1 Cor. 3:9.

We are created in Christ Jesus unto good works.

To work! How? Individually as well as collectively: To every man his work. Mark 13:14. Zealously: Whatsoever thy hand findeth to do, do it with thy might. Eccl. 9:10.

To work! When? Without delay: Go, work today in My vineyard. Matthew 21:28.

Where get power for work? From God: Without Me ye can do nothing. John 15:5. Through the Holy Spirit: Ye shall receive power after that the Holy Ghost is come upon you. Acts 1:8.

What kind of workmen is required? Workmen that needth not to be ashamed. 2 Timothy 2:15.

How can one become such? By *study*: Study to show thyself approved unto God. 2 Timothy 2:15.

What should be the special study of the members of our Missionary Societies?

Study—1st. To know the work of the Women's General Missionary Society which God has given into their care.

Study—2nd—How they can increase its efficiency during the new year.

Study—3rd—How they can "enlarge its borders and strengthen its stakes."

Study—4th—How to increase its membership.

Study—5th—How to reach the indifferent members who seldom attend the monthly meetings.

Study—6th—How to interest the uninterested.

Study—7th—How to increase the regular monthly contributions.

Study—8th—How to bring all the women of the congregation to be "grateful givers" and give regularly and systematically into the Thank-Offering boxes.

What one study will best help to accomplish all these objects and make "workmen that needeth not to be ashamed?"

The study of your own periodical—The Women's Missionary Magazine, published monthly at Xenia, Ohio. Price $1.00 per year. Mrs. S. M. Kelso, Treasurer.

"THREE SENSES INSTEAD OF ONE."

Someone has said: "Three senses instead of one can be employed in absorbing information from mission fields, viz., sight, touch, and hearing, which make an effective combination for they arouse that vital element in all education—*interest.*"

A Little Argument With Myself.

(For every member of every Missionary Society).

Am I interested enough in the special mission work God has given to the women of the United Presbyterian Church, to use my "sight" in carefully reading the columns of the Women's Missionary Magazine—the only periodical published that gives definite information of the work?

If not—then I am not heeding the Scripture exhortation, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

Am I interested enough in missions to get into "touch" with the uninterested women in my own congregation and strive to have them informed in the great cause that is nearest and dearest to the heart of my Lord?

If not—then I am disobeying the command, "Consider one another to provoke unto love and to good works."

Am I interested enough in missions to "hear" the voices of the workers in all our mission fields as they sound forth

their urgent needs from month to month through the columns of our own Magazine?

If not—then the cares of this world have so dulled my hearing that I do not even hear the voice of my Lord saying, "Pray ye the Lord of the harvest that He send forth laborers into His harvest."

How am I to be interested if I do *not know?*

How as I to pray and pray intelligently—*if I do not know?*

How am I to serve and serve faithfully —*if I do not know?*

How am I to give and give cheerfully —*if I do not know?*

How am I to influence others to be interested and to pray and to serve and to give—*if I do not know?*

And how am I to know—if I do not study the one Magazine that can inform me of the special work for which I am partly held responsible? What shall I do?

Resolved—God helping me—

I will prayerfully study!

I will try to enthuse others!

I will do my full part toward reaching the aim set for our Missionary Magazine before the Annual Convention of the Women's General Missionary Society in Xenia, Ohio, May, 1916.

A LESSON IN A LEGEND.

The rabbis have a legend that on the Passover night, when the Israelites were waiting a signal for their departure from Egypt, there was in one of the Jewish homes a sick girl, who asked her father repeatedly if the blood had been sprinkled on the lintel of their door.

Not being satisfied with his apt assurance that it had been properly attended to, she begged him for her sake to go and see. He went outside the door and looked—and behold no blood was there. He made haste to bring the basin with the branch of hyssop and had just sprinkled the lintel when a shadow fell upon him. He looked up and lo! the destroying angel was passing by.

The destroying angel is hovering over the land of Egypt today with its nine millions, and over five millions in India and the unnumbered millions in the Sudan, whom God has given into the care of the United Presbyterian Church of America. But few of these millions have had the saving blood of Christ sprinkled upon their hearts.

Reader! What if even *one* of these precious souls should be *lost—forever lost*—because *you* failed to do your part toward making known to him the way of escape from the destroying angel?

Your door of opportunity still stands open. Will you by your prayers, your efforts, your gifts enter now "while it is day" or will you pass it by "for a more conveninent season" that may never come to you? *Which will you do?* May God help you to decide.

Open Doors.

The open doors of nations to the gospel of Jesus is the Church's opportunity, and God bids His people, "Arise, be not slothful to enter to possess the land."

The financial resources of the United Presbyterian Church in America mark a wide open door of opportunity to reach the unsaved in her mission fields with the gospel. She could furnish funds to support a force of workers adequate to evangelize every field under her special care at home or abroad, *without having to practice the least self-denial if she would.*

Why does the church not feel her responsibility to enter the doors standing wide open and *hasten* to send forth the needed laborers?

Because her eyes are either closed to her great opportunity, or else she is too short-sighted to see the open doors.

What is the need of the hour? Earnest persistent prayer for the Holy Spirit to be poured out upon the church and the tithes and free-will offerings and thank-offerings poured in a constant stream into the Lord's treasury.

Remember! There are no doors (open for the gospel) closed except by the wilful hands of the indifferent.

A QUESTION FOR PRESIDENTS OF MISSIONARY SOCIETIES, WOMEN'S, YOUNG WOMEN'S AND JUNIORS.

Have your Thank-Offering Secretaries (or Committees) sent in their filled in Thank-Offering blanks to your Presbyterial Secretaries as per request? If not, hasten to have this important work done.

Two Questions for Presbyterial Thank-Offering Secretaries.

Are you trying to have your Presbyterials on the Honor Roll by having blank reports of Thank-Offerings from all your Societies for the past year?

Have you compiled your annual report from the blanks, for your Presbyterial and have you sent a copy of it with all the blanks received from societies to the business address, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa., of the General Thank-Offering Secretary?

If not, *send at once,* if you wish your Presbyterial report to be included in her report to the May Convention.

"SELF-DENIAL WEEK."

A very small number of societies have reported to the General Thank-Offering Secretary that their members observed "Self-Denial Week" previous to the holding of their Annual Thank-Offering "Ingatherings" last Fall. We have reason to believe that many proved faithful in the observance. Then why not promptly send in a report? A penny post card will carry it.

SENIOR LIFE MEMBERS.

$25.00 Each.

December 18, 1915, to January 17, 1916.

1. Mrs. Harriet Torrance, Blairsville, Pa. By her daughter, Mrs. C. D. Hope.
2. Mrs. Ella Watson Patton, St. Clairsville, Ohio. By her aunt, Mrs. M. C. Watson.
3. Mrs. William N. Cunningham, a member of the W. M. S., 3rd Church, Pittsburgh, Pa.
4. Miss Margaret A. McClure, a member of Y. W. M. S., 3rd Church, Pittsburgh, Pa.
5. Mrs. Wesley D. Edmundson, a member of the W. M. S., 3rd Church, Pittsburgh, Pa. By her daughter, Miss Minnie Edmundson.
6. Mrs. James Wallace, Oakdale, Pa. By her husband.
7. Mrs. Mary Campbell, Oakdale, Pa. By W. M. S., Oakdale.
8. G. F. Gillespie, Roosevelt, Okla.
9. Mrs. D. F. Melville, a member of W. M. S., First Church, Steubenville, Ohio. By Mrs. R. L. Brownlee.
10. Mrs. J. L. Junkin, Steubenville, Ohio. By her husband.
11. Mrs. Martha Willer Eakin, Steubenville, Ohio. A gift from her Sabbath School Class, 2nd Church, Steubenville, Ohio.
12. Mrs. Louisa Thompson, East Liverpool, Ohio. A gift from Y. W. M. S., 2nd Church, East Liverpool, Ohio.
13. Miss Eva Montgomery, Emsworth, Pa. By Mrs. R. Maurice Trimble.
14. Mrs. Richard E. Smith, Ben Avon, Pa. By her husband.
15. Miss Helen Ester Anderson, Emsworth, Pa. By her grandmother, Mrs. Ester Anderson.
16. Mrs. Thomas B. Kennedy, Mars, Pa. By her husband.
17. Mrs. W. B. Glover, Ben Avon, Pa.
18. Mrs. John A. Wilson, member of W. M. S., 1st Church, Wilkinsburg, Pa. By Mrs. H. C. Campbell.
19. Mrs. John Ballantyne, Xenia, Ohio. By Mrs. H. C. Campbell.
20. Mrs. Henry W. Crabbe, Los Angeles, Calif.
21. Mrs. Albert Barnes Smith, N. S., Pittsburgh, Pa.
22. Mrs. E. J. Dittmar, N. S., Pittsburgh, Pa. By her husband.
23. Mrs. James Frances Ross, Oakland, Calif. By W. M. S., Oakland, Calif.
24. Mrs. Matthew McBride, Birmingham, Mich.
25. Mrs. Hazel Cole, Royal Oak, Mich. By her mother.
26. Miss Margaret Dick, Pueblo, Col.
27. Mrs. Jessie Gibson, Loveland, Col.
28. Mrs. Ida Catherine Jackson, Kearns City, Pa. In memory of her father, John M. Beatty.

29. Mrs. Zetta McCoy, Grove City, Pa. By W. M. S., Ebenezer Church.
30. Mrs. John McWhorter, Cambridge, N. Y., W. M. S. By her husband.
31. Mrs. T. M. Bigger, Murdocksville, Pa.
32. Mrs. Samuel Witherspoon, Burgettstown, Pa.
33. Mr. Hugh M. Glass, Bulger, Pa.
34. Mrs. W. B. Knight, St. Louis, Mo.
35. Mrs. J. M. Lashley, St. Louis, Mo.
36. Mrs. H. M. Moore, St. Louis, Mo. These last three are members of W. M. S., First Church, St. Louis, Mo.
37. Mrs. George Swan, Indiana, Pa. Kindness of Mrs. J. A. Miller.
38. Mrs. E. E. Dickie, Indiana, Pa. Kindness of Mrs. John S. Fisher.
39. Mrs. W. F. Johnson, Portage, Wash. By her mother, Mrs. Wm. Ure.
40. Mrs. Robert C. Garvin.
41. Mrs. T. A. McPhilimy. In memory of her mother, Mrs. Joseph Warnock.
42. Mr. John A. Sloan, Pittsburgh Pa.
43. Mrs. David Powell, Homewood W. M. S., Pittsburgh, Pa.
44. Mrs. J. T. Logue, Cleveland, Ohio.
45. Mrs. R. M. Morrison. By her husband.
46. Mrs. Martha Lightbody. By Rev. and Mrs. John Heslip, Youngstown, Ohio.
47. Dr. W. P. Wiegering, Youngstown, Ohio.
48. Mrs. C. A. Barton. By Ladies' Aid Society, Sebring, Ohio.
49. Mrs. L. W. Greenlee. By Mr. and Mrs. Fred Sebring.
50. Mary Elizabeth Sebring, Sebring, Ohio.
51. Eva Louise Sebring, Sebring, Ohio.
52. Mrs. George Eaton, East Palestine, Ohio. By her husband.
53. Mrs. C. E. Johnson, East Palestine, Ohio. By a friend.

Three additional life membership fees received from Kiskiminetas W. M. S., but no names accompanied fees.

MRS. J. B. HILL, Treas.

STUDY FOR THE MONTH.

MARCH—"THE KING'S HIGHWAY."

The Lame Walk; The Blind See—Social Christianity in India and Burma.

Roll Call—Current Missionary Event from India.

Bible Reading—Christ's Social Service. Luke 7:22.

1. Social Service in Christian Missions in India.
2. Industrial Betterment.
3. Sketches of Some Strong Christian Leaders.

HOME MISSIONS—AN EDUCATIVE FORCE.

"Take fast hold of instruction; let her not go; keep her, for she is thy life."

Aim—The need of a Christian education which keeps before the student the highest ideals, develops strength of character and inspires to noblest service.

Bible Reading—Proverbs 3:11-20.

Topics for Study.

1. The Association of Home Missions and Education.
2. The Public School—Its Achievements and Efficiency.
3. The Home Mission School—a stimulus to better living.
4. Aims of Denominational Institutions.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India **Miss Eleanor W. Maconachie, Pathankot**
Dr. Anna Boggs Watson, Tanta, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky. **Miss Christianita Totten, Henderson, N. C.**

SHOULD THERE BE MORE YOUNG WOMEN'S SOCIETIES?

We are always interested in successful enterprises; especially those that need to enlarge their borders and equip themselves with more and better tools in order to meet the demand for their goods. In Christian work, it is the same. We have our eyes on the organization that is doing things.

Are the Young Women of our churches making sufficient progress to have passersby "stop, look and listen?" So much of the near-future success of active missionary work in the Society or on the field is dependent on our Young Women. Are our Young Women fitting themselves for these responsibilities, their natural heritage? Do they consider the cause of missions of real moment to the coming of the Kingdom? Do they count themselves possible factors in hastening the good work? Does the missionary society offer them a chance to get ready for their task? Do they get the proper encouragement and help from the Senior Society to embark in their own work? Are pastors thoughtfully considering the best interests of their Young Women and urging them to become a c t i v e missionary workers? These are queries that arise now and then. The reader may know of some such case. If not, it will be worth while to stop and think.

There are so many attractions offered by the world. They are being readily adopted by many of our girls and Young Women. They find it very difficult to find time for church meetings. They certainly do not realize that missionary work should be of real concern to every Christian. Christ's commands, "go," "teach," His practice of doing good, His teachings seem to make little impression on their lives.

When the present membership of our societies gets real enthusiastic in their work, the call to those outside will be louder. There should be at least equal thought put on the organization as many of the members bestow on some literary or civic club. However, not so much blame attaches to those already enrolled as members in the Young Women's organization for keeping other young women from doing their duty as would sometimes appear.

Here is a fact that should make us stop and consider. Of our *one thousand* congregations in America, *only two hundred and sixty-five* have Young Women's organizations! Should we have more societies for Young Women? Possibly about one-fifth of our available young women are *even enrolled* as missionary workers. Do the others, the four-fifths need no training?

This is February. Will you not get busy? Call your graduate Juniors and Young Women together. Explain the purpose of a Young Women's organization. Organize and be ready to report

particulars before or by the middle of March.

"In the economy of God," said Whittier, "no effort, however small, put forth for the right cause, fails of its effect."

IDA B. LITTLE.

NEW SOCIETIES.

Detroit Presbyterial, Erskine Y. W. M. S., President, Miss Jeannette Patterson, R. F. D. 8, Bad Axe, Mich.

Monongahela Presbyterial, Brushton Italian Mission, Venia Smith Y. W. M. S., President, Mrs. M. Cardamone.

Steubenville Presbyterial, Carrollton, Ohio, Y. W. M. S., Members, 14; Presiden, Miss Mary Ferrall.

DID YOU KNOW—

That the Xenia Convention will receive 2500 new Magazine subscriptions—if *you* and *you* and *you* subscribe or secure a promise from your neighbor, who has never owned a Magazine, to invest $1.00 in a subscription for the Women's Missionary Magazine? Five new subscribers in each of five hundred congregations will "do the deed."

NOTICE.

One hundred and fifty societies paid to Young Women's Special last year. Three hundred should do so this year. December first showed a credit of $541. $2720 needed for the five salaries!

THE VALUE OF THE ANNUAL REPORTS.

Of what value, do you think, is all the compiling and collecting of the annual reports? First, to the individual. Do you look forward to them, read them, enjoy them, and profit by them? The individual who reads the reports to see where it stands, then gives thanks for advancement made and makes new vows for the plans it sees wise to make, certainly has profited.

The Women's General Missionary Society should find these reports especially valuable for the help they should give in keeping their business straight, for the encouragement they should give of of advancement in Christ.

Are these reports of any value to the cause of Christ? This can be told only by the results they bring. If anyone is lead to study the reports and increase her offerings on account of them, they are of value. If one is inspired thereby to endeavor to secure new members, or to attend the missionary meeting more faithfully, or, if not a member, to join the society; if any or all of these things happen because of the annual reports, certainly they are of value. If one is led to give thanks to God for past achievements and to offer a sincere prayer for the future, the reports are of great value.

The reports certainly arouse interest. When a society finds it has increased its offerings or membership or both, it naturally feels "good." Such a society says within itself, "we surely can do a little better next year." That is, it becomes enthusiastic and when there is enthusiasm about anything something usually happens. The same thing occurs when a society finds it has done a little better than some other society. I do not believe these things occur in the progressive society alone, for when a society finds it has fallen below the last year's report or below some other society, it sees there is something wrong. Such a society will naturally take an inventory of itself and try to eliminate or overcome the obstacle in the way. Often a society needs just such a stimulant to bring forth its best efforts.

When Christ was on earth He was not lax concerning His business dealings. We should follow His example. The only way to surely and steadily advance His kingdom against the world is to be as methodical and business-like as the world. Someone remarked that "the man who took enough interest in and care of his business to know that he is an absolute tither, is a better business man than most men." It seems to be the same with our work. When we are keeping close watch in order to do our best for Christ, we are doing the best for ourselves.

Now we have spoken of the value of the annual reports to the individual, societies, Women's General Missionary

Society and the cause of Christ. If this is all true, do you not think a good report, a nicely filled blank, and a prompt return of the same will add much to the value of the reports? Let every society strive to do its best.

THE PIVOT OF MISSIONS.

The foreign missionory movement originated in the "Hay stack prayer meeting." Two or three gathered in His name and the Master Himself in their midst. See the outcome—world-wide missions!

Around the pivot of prayer the Church will conquer the world for Christ if every one will do her part and do it well. We as Christians are abusing this pivot.

Listen to what Mark tells us, "And in the morning rising up a great while before day, He went out and departed into a solitary place and there prayed."

Earnestness should revolve around this pivot of missions. The apostles were earnest in praying for souls, and how many times Paul requests the brethren to pray for us!

Praying leaders and praying members in 1916, will bring the Holy Spirit to revive and invigorate and quicken, lukewarm souls. "If two of you shall agree on earth, as touching anything that ye shall ask, it shall be done for them of My Father which is in heaven."

Persistence is another requisite of prayer. The angel of the covenant was not displeased at Jacob for being persistent, "I will not let thee go until thou bless me." And he got the blessing, but he had to wrestle all night.

The poor woman who came to Christ to have her daughter healed, was persistent. The disciples said, "Lord send her away for she crieth after us." But Jesus did not send her away, but said, "Woman, great is thy faith. Be it unto thee even as thou wilt."

Sincerity must also be related to this pivot. "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips, but their heart is far from Me."

We will never obtain a reviving outpouring of God's Spirit if this is our condition. Christ will only manifest Himself to those who are sincere in His service, and in His love for lost humanity.

Humility is another grace with which we must approach this pivot. The disciples come to the Master one day saying, "Lord, teach us to pray," and He did so. And down through the ages we have that prayer that came from the lips of the second person of the Godhead. After nineteen hundred years it is as fresh in our meetings as when the disciples heard it by the sea of Galilee.

It does not require a multitude of words, or eloquence of speech, for many of our women could not approach the throne of grace. A humble and a contrite heart He will not despise, or one that has for its object, the glory of God and the salvation of souls. Then will come the promise, "Before they call, I will answer, and while they are yet speaking I will hear."

MRS. ANNA E. MCBRIDE,
Birmingham, Mich.
President Y. W. M. S.

THE TRAGEDY OF UNUSED OR ABUSED OPPORTUNITIES.

We think of a tragedy when we see results which could have been prevented or changed. When we see conditions that now exist in the church, we cannot help but feel that tragedies are taking place almost every day. What are some of these conditions which may be remedied?

The particular thought of the writer is turned at this moment towards the missionary society. Many churches do not have a Young Women's Missionary Society at all. In what are the ladies of those churches interested? What are they doing to give themselves ideals of true citizenship? Young people must come in contact with persons who are their ideals in order that they may have aspirations of their own and that they may be made to form habits that will develop the best that is in them. Certainly these ideals can be developed in a society which considers subjects or topics dealing with the truest type of Christian characters of our civilization.

Another condition arises in a society, which makes no attempt to promote intellectual development or to have the young women really do something themselves. Young people will not be developed by sitting idly by and drinking in that which their elders do and say. They must be developed by exercising their talents and actually putting forth their best efforts. They must be given a specific work to do and must be made to feel that this work is really a part of the society and since they are performing this work they are really the society itself.

The development of sisterly helpfulness has far-reaching results. This development does not simply mean that we are to cultivate each others friendship, but that it is an outward expression of the true Christianity within us. The little kindnesses and courtesies are simply the overflow of our hearts desire to serve our Lord and Master.

Some churches have a Young Women's Society which is not using the organization in the right spirit or for proper purposes. A very feeble attempt is made to give them high ideals of Christianity and Christian service. It is more of a negative quantity than a positive factor. They have overlooked the true purpose of meeting and have misdirected the best powers and efforts of its members. They have simply developed the social side of life rather than the intellectual, moral, and spiritual side.

Now, as never before, the whole world is looking to the church for the complete equipment of its members and especially of its younger members. The public school has shifted its responsibility of moral and spiritual growth upon the church. The home has left the teaching of the Bible, the inculcation of ideals, and the training of the hearts of our youth to the different branches of the church. In order that the church may measure up to the requirements in all of its departments, the Young Women's Missionary Society must do its part. It now has apportunities unheard of in the history of the race.

The task of training the motherhood of coming generations is theirs. Great leaders of thought and spiritual life must come from its fold. This society must not fail in its task or the coming generations will suffer, spiritual ideals will decline, and the human race will deteriorate. While great as the tragedy on the human race as a whole may seem, perhaps the greatest tragedy will be to the individual member. While the society is responsible for its world-wide effects, it is still more responsible for the development of the great inner life of the individual member. If the society fails in this task, it has failed to do the thing for which it was created. It has not done the bidding of the Master, in that it has not taken care of "One of the least of these."

MRS. W. R. LOWERY.
Pres. of Y. W. M. S. of 1st U. P. Church, Hoopeston, Ill.

THE LIFE THAT COUNTS.

Oh, youth on distant horizon,
You search for your goal, and look
With wandering gaze
In many ways
For the highway others took.

Since time was in its beginning,
Youth has had this to do
And the end depends
On the ways he spends
The days as he passes through.

There are ways in which you may travel
That never lead to the end
But take you to mire
That is deep, deep and dire,
From which you can never ascend.

Look well to your step, then Pilgrim,
Lest in your ambition and zest
You see not the snare
That is laid for you, where
Your pathway seems smoothest and best.

You have never been over life's roadway
You are liable to stumble and fall
Into cesspools of evil
The wiles of the devil,
From which there is oft' no recall.

Look upward, not down, for your guidance
For God in His love for mankind

Hath given to us
His own Son Jesus
Who the way for all sinners did find.

The life of which He's our pattern
For which we must world-joys denounce
Is the way God has given
To bring us to heaven
And, at last, is the life that counts.
—By a member of Gibson Heights Y. W. M. Society, St. Louis, Mo.

THE LIFE THAT COUNTS.

I am thinking of a certain young lady who comes from a Christian family and one of means. A short time after leaving school she went to work. She took no interest in her work, and consequently she has worked in a number of different places in the past several years. She makes very few friends and thinks of no one but herself.

The only object she seems to have in working is to spend all she makes and even more for style. Just to get something new, or different, or better than any one else around her seems to be her one aim. *Does her life count?*

There was a young man of our city very bright and giving signs of a great future, who graduated very young from the grammar school and with the highest honors of his class. Every one was proud of this boy, but he met with a crowd or club of boys which thought of nothing but to run around at nights for what they called "a good time," and to get all the pleasure they could out of this world. Then he got to drinking and smoking and left his Sabbath School. Such a changed person these few years of pleasure made! Then came sickness, and a short time after, this young life was ended. *Did his life count?*

Some see much good in study year after year, but they give out nothing. Others go after wealth, not caring how the dollars are gotten, but they aid no one. We might go on and mention a number of other things on which lives are wasted.

The Life That Counts.

First. Must be an unselfish life—forget self and live for others.

Second. Must be full of love for others—do something for somebody today.

Third. Must be patient with others—do unto others as you would have them do unto you.

Fourth. Much be interested in others—see the good in others and help develop it. One should not always be finding fault.

Fifth. And above all, it is the pure, devoted Christian life that counts.

Did you ever know a patient, unselfish, Christian person, interested and full of love for any one, whose life did not count? No. But you will find him where a real friend is needed. Go to the sick room, he is there; to the poor, those in sorrow, any one in trouble and those lost in sin, he is there to help and love you, and to testify for the Lord Jesus. This is a life that counts.

We as Christians are the center of influences that go out through the whole world. Why not put our lives into something worth while, which is *big enough?* Does it pay to give my life for nothing but learning? Is a life spent on dress *real?* Will my wealth *last,* and will pleasure always *satisfy?* We are to give all of self for something, what shall it be?

Now, there is a young lady, a friend of every one, loved by all who know her. From a very small girl she was always doing something for others; at home, church or school. She was interested and patient with every one. She was never too tired to help any one, and as she grew older you could see her visiting the sick, helping the poor and aged, and then teaching the little children in the Sabbath School. How she loves them! She can see something good in every one, and believes no one is so low that she cannot be saved.

Now, she starts to work. Is there a change? Oh, no. She has put her life into something which is big enough, and real and shall last and will always satisfy. She is the same happy person at her work, and the money she earns is an added source for her to do bigger things; as feeding the poor, clothing the needy, sheltering and caring for the un-

fortunate—I know when she gave her last dime to two poor little boys, and how she enjoyed their smile as she stepped on the car for home with only a transfer in her purse.

Yes, she earns a good salary, but the more she earns, the more the church gets and the Lord's work everywhere is helped. No one is forgotten by her, and she enjoys the happiness of others. Can you catch the vision of a life that counts?

Live for self, you live in vain,
Live for Christ, you live again.

As a Christian I can gladly say there is no better life to live than the Christian life. It counts and has a future, and the secret of such a life is to surrender ourselves fully to God. Look to heaven for power, and to earth for service. Put yourself into the lives of others. Do all the good you can, and be willing to give all you have that will help others, then you need not ask "does my life count?" but your cup of joy will be running over.

MAMIE A. CHRISTIAN.
3830 Moffiitt St., St. Louis, Mo.
Pres. of Gibson Heights Y. W. M. S.

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, 2020 Perrysville Avenue, Pittsburgh, Pa.

"If I tell the world about Jesus, He will tell the Father about me."—Little Norwegian Boy.

For every dollar spent for Foreign Missions by the combined churches of North America, we spend $166 for intoxicating liquor.

For every dollar spent for Home Missions on the North American Continent, we spend nearly $110 for intoxicating liquor.—Rev. W. H. Hubbell.

When one is engaged in real Christian work for the Master how careful He is in providing encouragements in the shape of letters and postal cards from truly interested and enthusiastic correspondents.

Arglye Presbyterial Temperance Secretary writes, "I am trying to get each congregation in our Presbyterial to stand in the front ranks as far as Temperance work is concerned."

A Traer friend in writing for more literature says, "I find the leaflets a great help."

Another interested in our songs, wants to borrow the name of the best Temperance song book. Who can inform him?

Miss Minnehaha Finney, Tanta, says, in a recent letter, "May I ask you to send me samples of all the Temperance literature you have on hands? I am on a committee of the Association to prepare something for a Temperance agitation in Egypt. The calendars you send out are most acceptable and useful. Good Temperance tracts are always acceptable in the Moslem schools, and often give us an entrance which we could not obtain in any other way."

Aspinwall, Pa., is doing good work in pledge signing. What about your society? Surely we all want to help make this the best year we have ever had in Temperance work. We have it on good authority that one saloon went out of business every twenty-eight minutes the past year. Isn't that encouraging? And Charles Reade once said, "Not a day passes over the earth but men and women of no note do great deeds, speak great words or suffer noble sorrows."

The two Temperance bills have already been introduced in Congress—one providing for Prohibition in the District of Columbia and the other for the submission of a Prohibition amendment to the Constitution of the United States.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS, 1915-16.

THE KING'S HIGHWAY. Price, cloth, 57 cents; paper, 35 cents, postpaid.

HOW TO USE "The King's Highway." Price, 10 cents.

HOME MISSIONS IN ACTION. Price, cloth, 57 cents; paper, 35 cents, postpaid.

TEXT-BOOK SUPPLEMENT for "Home Missions in Action." Price, 5 cents.

AROUND THE WORLD WITH JACK AND JANET. Price, 30 cents, postpaid.

GUIDE BOOK for "Jack and Janet." Price, 5 cents.

ALL ALONG THE TRAIL. Price, 30 cents, postpaid.

MANUAL FOR LEADERS of "All Along the Trail." Price, 10 cents.

PILGRIM PROGRESS ALONG THE KING'S HIGHWAY. A Girls' How to Use. Invaluable for leaders of young women's classes. Price, 12 cents, postpaid.

OUTLINE MAPS with points marked where the travellers stopped. 17 cents, postpaid.

JACK AND JANET BUTTONS. 6 cents each, postpaid.

STEAMER TRUNK MITE BOXES. 2 cents eoch, 20 cents per dozen.

ROUND TRIP TICKETS. Price, 2 cents each; 20 cents per dozen.

A SET OF POST CARDS, illustrating the text-books, "The King's Highway" and "Around the World With Jack and Janet." 25 cents for the set of twenty-four.

PRAYER CYCLE. Price, 10 cents each; $1.00 per dozen.

FIRST FRUITS FROM FRENCHBURG. Price, 10 cents.

MASTER BUILDER ON THE NILE. Price, $1.50, postpaid.

NEW LEAFLETS.

"Benefits Derived From Junior Rallies" has been revised and reprinted. It is 2 cents each, 20 cents per dozen. Two other new Junior leaflets are "How to Organize a Junior Missionary Society" and "Study Outline for Juniors." These are free for postage.

"Our Missions in the Sudan" replaces the leaflet, "The Sudan, Its Needs." This leaflet was written by Rev. Elbert McCreery, who spent several years in our mission in the Sudan and is well acquainted with its conditions and needs.

The three leaflets, "What We Owe and Why We Owe It," "What We Owe and How to Pay It," and "What We Owe and the Result of Paying It," are not now printed as single leaflets but are included with other leaflets in a booklet at 20 cents. Also "Thanksgiving Ann" and "The Deacon's Tenth" are combined in one leaflet for 3 cents.

☛In addition to the helps which the Literature Department can furnish you for your program preparation, have you ever thought how helpful are the articles printed each month in THE WOMEN'S MISSIONARY MAGAZINE, right along the line of the program? No woman who has to prepare for the program or who wishes to be informed of the missionary activities of the Church can afford to be without our Magazine. Do YOU have it in YOUR home? If so, will you not try to introduce it into a home where it is not a regular visitor?☚

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Come, labor on.
Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
"Go work today."

Come, labor on.
Claim the high calling angels cannot share,
To young and old the Gospel glorious bear;
Redeem the time, its hours too swiftly fly,
The night draws nigh.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

Miss Fannie G. Bradford arrived in safety in New York on Christmas morning as she says herself, "in perfect condition of health." We are thankful that our prayers concerning the safety of her journey were answered.

The appeal in the Magazine concerning the money for the Girls' School at Wadi Halfa has already brought wonderful results. A gentleman friend of missions has written that unless something providential occurs, he will give $1000.00 for the above named purpose. As soon as the money reaches the treasurer his name and full description of the building will be given.

The students of Muskingum College have decided to pay the salary of a foreign missionary. The name assigned them will be published later. Do not the other colleges of our church feel desirous of imitating this consecrated example. They pledged the salary for seven years so that no matter where the members of the present student body go they will remember their part in the missionary that belongs to Muskingum College. We thank God for giving these consecrated young people a desire to undertake this commendable action.

Miss Emma Dean Anderson, her niece, Miss Margaret Anderson, and Miss Margaret Wilson all sailed for India on January 8th in good health and spirits. There were just our own three in the cabin, although the boat was crowded. Pray that the Master will accompany them all the way and take them in safety to their desired haven.

Rev. S. C. Picken, wife and little daughter, Katherine, reached Pittsburg early in January. After a brief sojourn in Columbia Hospital, the doctors reported Katherine progressing, and allowed the parents permission to go farther West. Pray that little Katherine may speedily be restored to health and strength.

The work on Tanta Hospital in Egypt is progressing. You will all be delighted to learn that our Dr. Anna Watson has decided to go to Egypt on the same vessel with Dr. R. S. McClenahan, president of Assiut College, who is at present in this country in the financial interest of that wonderful educational institution in Egypt. Pray that the Lord will lead them to travel in the right ship and the right route so that they may reach the scene of their labors in safety.

Mrs. George Paden, mother of Miss Marion Paden, missionary to Egypt, died January 17th. Pray that the Comforter Himself will take His abode in the heart of our dear Miss Paden and her bereaved father. Mrs. Paden was a devoted missionary worker all her life, and for many years was treasurer of Allegheny Presbyterial. She rests from her labors and her works do follow her.

No estimates have been received from any of our three countries, so that we are unable to give you any information concerning the demands of the work for next year.

Pray that an average of five new subscribers from every congregation in our Church may be had in time to report at the May Convention in Xenia for our beloved and necessary Magazine.

Cable from India recently received reads, "Mrs. McArthur dead." Another stricken home in India, a bereaved husband and two motherless children. Pray that the Master Who has taken the wife and mother may specially bless the father and children.

Pray that those who are considering missionary appointment may be early lead to a decision so that we will have ample time to consider their applications.

Pray that the Lord will thrust out those whom He has chosen to represent Him in distant lands.

Pray that all the Boards of the Church may be able to close the present year without deficit.

Pray that every member of our Church may have a closer walk with God.

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

Point IX. "An increase in number of tithe payers in society. Each woman to give according to her own standard of giving."

Have you ever noticed how often God speaks to us through His Word about tithing? A friend once put into my hand the prospectus of a little booklet on this subject. There were no words of his own to connect and explain. Neither was this a patch work arrangement of Bible texts, but rather a beautiful mosaic; passages from the old and new Testaments, both direct and implied in their teaching, linking into each other in a logical way, gradually leading up through, consecutive, c o n t i n u o u s thought, to a revelation of God's promises and blessings in store for those who account to the Lord as faithful stewards, that portion as His dues. Two lessons comes to me with a new force as I read this scripture-sermon on the tithe.

First. We cannot afford to neglect the practice of tithing in the face of God's promises of temporal blessings; viewed even from a mercenary standpoint, it pays financially. A certain man who was increasing in this world's goods, took account of his tithes as was his custom, and he thought, "My, that is a lot of money to give away." You see the root of all evil was seeking a foothold in that man's soul; so he decided to give only as much as he had given the previous year, and he sought to justify himself because some of his neighbors gave no tithe at all, but he wasn't just happy over it. Soon after he lost a valuable cow in a mysterious way, worth just the amount which he had deducted from the tithe. His guilty conscience sent him to his knees, where he promised full restitution for the past and better things for the future. A young man claimed that he had found his custom of tithing to be his chief store during his seminary course, for the Lord gave back to him in unexpected way, far more than the poor, little tenth, which he had scrupulously kept for Him. But why multiply instances like these? The Lord honors those who honor Him. Again and again this truths is impressed upon us—how human and short-sighted we are sometimes when we withhold more than is met.

But ranging far beyond the mere physical side of this subject are countless testimonies proving conclusively that faithful tithers realize in their own lives a spiritual enrichment far above the monetary part—and I am thinking if the seventy-five thousand women of our church would take this thing up *seriously, conscientiously, prayerfully,* what it would mean in church and mission field.

How do I reckon the tithe? That is just why the latter clause was inserted in Point IX. "*According to each woman's standard of giving.*" Whatever your conscience decides is your tenth for the Lord—whether of all your income or what you clear above expenses—probably no other point has given rise to as much discussion, pro and con, as this one, and it can be settled as suggested. "Oh, but," someone says, "I have no 'income' so that absolves me from the requirement of Point IX." Does it? Well, the widow who cast her two mites into the temple treasury had no income either, and yet, according to the Lord's standard of weights and measures, her gift tipped the scales against those who had incomes.

Tithe whatever comes your way, dear, and you will be surprised at the amount of money and joy that will accure in this life and the next, and pray that it may be multiplied in the Lord's hands, as He did the lad's loaves and fishes, and, let me whisper this just for you, sometimes where tithing is not offered in the home, a quiet, little talk with the Master of the house with prayer before hand, may result in a satisfactory adjustment—satisfactory to the Lord and to you.

Then there is another phase of tithing implied in Point IX. What about your

time? Can we not this year set apart a few minutes each day as the Lord's time? For special intercession, for that missionary reading which some how we never seem to have time for, but which we always mean to do. There, my space is filled. I cannot possibly crowd in Point X. Our dear Mrs. Porter would say that should have an entire page and so says your Field Secretary.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

The message from our Convention President, Miss Robertson, as published in the January issue of our Women's Missionary Magazine gives us food for thought. She says, "Do the women of our Church realize that they are making the reports, to be given at Xenia, NOW, and that it behooves every society to be stretching on if our reports keep pace with our responsibility?"

What will be recorded in the 1916 reports of our Junior work? Will you help, now, to make it what it should be; to enlist every child from six to sixteen in the Junior ranks; the babies from birth to six years into the Little Light Bearers' Circles? If you know of a childless Women's Missionary Society—one that does not have a Junior Missionary Society under its wing—will you not use all your influence to show the women that they are shirking their responsibility and missing a great blessing?

We cannot get away from the story told by facts and figures and your General Junior Secretary has compiled some interesting data from the 1915 reports.

1st. Do you know that in America we have 174 U. P. Churches which do not have any Women's Missionary Societies connected with them? Just think of it! One Presbytery has nine such Churches, while several Presbyteries have seven or eight.

2nd. Do you realize that, also in America, we have 394 Women's Missionary Societies which do not have a Junior Society? The following list will give some idea of the distribution of said societies:

1 Presbytery has 19 W. M. S. with no Junior.

2 Presbyteries have 14 W. M. S. with no Junior.

1 Presbytery has 13 W. M. S. with no Junior.

2 Presbyteries have 12 W. M. S. with no Junior.

4 Presbyteries have 11 W. M. S. with no Junior.

2 Presbyteries have 10 W. M. S. with no Junior.

6 Presbyteries have 9 W. M. S. with no Junior.

5 Presbyteries have 8 W. M. S. with no Junior.

And so on down to one. Only one Presbytery is fully organized.

"Where there's a will, there's a way," so if we have the will to work along this line of more complete Junior organization, we can accomplish much in the two months remaining for the making of our 1916 report. Remember, *you* are making the report, not your Junior Secretary.

The new blanks will be sent out this month. Let us give this part of the work of the W. G. M. S. the preparation of the annual report, our best attention, remembering that if one fails to respond the report will not be complete. *Do not be that one.*

HOME CORRESPONDENCE.

Mrs. W. S. Cook, Home Secretary, 1201 6th Avenue, Beaver Falls, Pa.

CALL TO PRAYER FOR HOME MISSIONS.

Thursday February 24th, 1916.

Morning Session.

I.

Topic: The Church a National Force. (Statement of its relation to the united theme for the year, "The Church and the Nations.")

Prayers for the Church in the world and its divine mission to uplift humanity, to bring about peace among nations and to prepare a highway for our God.

Address (three minutes). The important work of the Church in Our Early History.

Prayers of gratitude for God's leading in the early days of our country; for the future of the Church in its struggle with injustice, vice and intemperance, that it may bring peace on earth and good will among men.

II.

Topic: "The Church a Reclaiming Force."

Address (three minutes). The Reclaiming Power of the Gospel.

Prayers for those under our flag whom we are to redeem for Christ: the Indian, the Negro, the peoples of Alaska and Porto Rico; for the social mission of the church that may be to all our citizens a spirit of justice and brotherhood which shall reclaim those who are now its bitter enemies.

Afternoon Session.

III.

Topic: "The Church an Educative Force."

Address (three minutes). Christian Education as a factor in the solution of the Mormon Problem.

Prayer for Light.

Prayers for our teachers in Christian schools among the mountains that the true light may drive away the darkness of false doctrine; for our Summer Schools and Conferences that they may train our younth for leaders in Christian work.

IV.

Topic: "The Church a Healing Force."

Address (three minutes). The Compassion of Christ.

Prayers for our missionaries in their battle with disease and ignorance; for all who are sick in mind as well as in body.

V.

Topic: "The Church an Integrating Force."

Address (three minutes). The Stranger in My Own Community.

Prayers for our public schools and their teachers that their great influence may be for religion as well as for education; for the Church training schools for deaconesses and Christian Settlement Workers; for the immigrant mother and her peculiar needs.

VI.

Topic: "Sources of Power."

Address (five minutes). Jesus' Prayer Life. (Closing with the Lord's Prayer).

Silent prayer and personal consecration to the great work of winning America for Christ.

Prayer for the Kingdom.

Suggested hours: 10 a. m. to 12 M. 2 p. m. to 4 p. m.

Copies of the complete program may be obtained from The Council of Women for Home Missions, 600 Lexington Ave., New York City. Price, 50 cents per 100.

REPORT OF DR. ESTHER MITCHELL OF THE SUMMER'S WORK IN MENEFEE COUNTY, KENTUCKY.

When a religious and educational survey of the county, in which is located the Frenchburg School, was planned we were eager as representing the medical work of the School to join the party in order to ascertain the prevalence of certain diseases among the mountain folk of this county, viz., trachoma and defects of hearing and vision that would retard the children's advance in education.

At this juncture we received a visit from a lady, prominent in the philanthropic work of the State, who saw the opportunity for still broader achievement in the enterprise and strongly urged that the State Tuberculosis Commission be asked to send a nurse who would accompany us to investigate the prevalence of tuberculosis in this county.

So it came about that, without any cost to themselves and quite without their knowing what was coming, the public schools of Menifee were treated to "Medical Inspection of Schools." To be sure, we had in this the approval and aid of the County Superintendent of Schools, a gentleman who co-operated with us throughout the county and accompanied the party very often.

SCHOOL BUILDING, FRENCHBURG, KY.

The design of the medical work of the Frenchburg School being to help the local physicians eradicate trachoma from this vicinity, it seems highly necessary that we locate existing cases as far as possible, and this we accomplished through this school inspection.

The summary of our work shows that there were 1500 individuals examined as to the eyes, throat and lungs. Most of these were of school age, but we offered to any of the adults present at the school house gatherings an opportunity for the same physical examination given the children, if they wished.

At some of the schools a few of the children were kept from school on the day the doctor's visit was expected; the parents perhaps fearing that some treatment would be forced upon their children, but in the majority of places we met the approval and active co-operation of the parents: as in the case of the father who chased his boy over the hill and brought him back to the school house by the persuasive power of hickory, when he tried to run away from the examination. One could not blame the little girl of six years for "hiding out" when we learned later that her father, as a jest, had told her that, if she didn't take care these doctors would cut her tongue out when they come to the school. But we congratulate ourselves that we were often able to establish friendly relations with all before we left the school.

The other day three youngsters, who have just come into the school here, said, when we were filling in their medical record cards, "You said I was all sound when you were out at our school." They remembered the visit.

What proved to be the most annoying and difficult problem of the enterprise was the means of transportation. Since the party were "on the road" from six o'clock Monday morning till seven or eight Friday evening it was necessary to carry some changes of raiment with us. None of us owned a vehicle of any sort nor a horse or mule to draw it. It may seem simple, but indeed it is not, to hire a buggy and horse here. We made trial of four or five and were in "perils oft" because the horse was not well "broke to the harness." In all our varied adventures, however, we met with no accidents, though the patience was sorely strained by the beast that is "perfectly safe," but could not be urged beyond a leisurely walk.

The past Summer's work seems only the opening campaign of what can be made an important branch of the work here. Berea sends out each Summer two or more workers with team and wagon who do a university extension work and advertise their institution among the hills. Why not Frenchburg? However, the members of the Frenchburg Faculty who were out last Summer were agreed that next time we ought to have our own traveling facilities, a strong team and wagon. Do any of you wish to help procure them?

As in "district work" anywhere we met conditions and cases that excited deepest pity and the wish to help in some way to relieve the misery and make existence more bright, to give little ones a chance for a healthy, happy life. One young lad of exceptionally bright intellect, so his teacher testified, is the exceptional one of a family of do-less, vicious boys, following in the steps of a father who does little for his family. A younger brother is crippled from Potts disease and is too weak to walk to the school. Their home is a bare board cabin, looking on the outside more like an implement house or a grain barn, as it stood in a field of corn and beans. Indeed we took it for such until we saw a saddle hanging by the door and an ax lying beside a handful of kindling. Dr. Weidler asked whether the lad could be brought to school at Frenchburg and given a chance. His teacher tried to persuade him to come and offered to meet part of the expense if he would, but his timidity and distrust of new people and surroundings made him unwilling to leave the squalid place called home. The mother of that family came to Frenchburg the other day bringing the crippled boy. She sought me because she knew I had seen her boy at his school when we were there. "It has been so long since I was out of the valley that I didn't know how to come to Frenchburg," she said, "but I just followed the country road." Would I look at her crippled boy and tell her if he could be helped, and could she get some clothes for him? Twenty miles she had travelled these beautiful Autumn days to see the "woman doctor" and seek aid from the institution. Not for years had she climbed those hills out of her valley. We asked about a little girl in the same valley whom we had seen, apparently in the advanced stage of tuberculosis. "Is Cassy still living?" "Oh, yes. She is a heap sight better since she has been doing the things you told her to do."

The road was roughest and hills longest and steepest down into and out from Red River Valley, but perchance our going brought light and good to some there.

They were attentive and courteous audiences that listened to our talks on health matters. The nurse would speak on the need of cleanliness of skin, teeth, hair, etc., if we would be strong and well: how dirty bodies are worse than soiled clothes. She told them always of the infectious nature of tuberculosis and how the disease is spread; of the virtue of wholesome, well cooked, plain food and sunshine and fresh air day and night to cure consumption. Then the doctor of the Frenchburg Faculty would try to make plain the danger to vision and possible blindness from untreated granular sore eyes, or trachoma. In almost every community, sadly enough, there lives some one who is an example of disastrous results of the disease. And we were thankful to be able to say, always, that a chance for treatment by a specialist is offered at the semi-annual free clinic held at the Frenchburg hospital.

Because we had a few of the needful hospital facilities we were able to save a young life in Frenchburg. The surgeon from the city would come to operate if there were a place and means for the requisite care afterwards. It was done. We consider this no inconsequential part of the Summer's work.

The memories of the whole-souled, beautiful hospitality we received in every community visited will stay with each of us. It was truly admirable. And these mountain folk have other just as rare and fine traits. Help us and pray for us that we may help yoke these strong virtues to Christ for service.

The venturesomeness of the Summer's undertaking seems greater in retrospect than it did in prospect. Its value is apparent already, and will become more apparent as time passes.

BOARD REPORT.

December 21, 1915. The devotional exercises at the regular meeting of the Board were conducted by Mr. D. E. Alter. Mrs. Yourd presided during the business sessions.

Minutes of previous meeting read and adopted.

Mrs. J. B. Hill was appointed alternate for Mrs. Porter to attend Conference at Garden City, January 10th, 1916.

Mrs. Ada K. Wilson was appointed alternate for Mrs. Yourd to Conference at Atlanta, Ga., Jan. 5th and 6th, 1916.

The resignation of Miss Jennie Clark as a member of the Board was accepted with deep regret.

Treasurer reported receipts from Dec. 1st to 20th, $15466.71; disbursements, $12464.67.

Indian Secretary received a very interesting report from Mr. Smith of Tama. Reported 98 visits during month.

Mrs. R. Maurice Trimble was elected Statistical Secretary to fill the vacancy caused by the resignation of Miss Jennie Clark.

Home Secretary reported four applications for City Missionaries.

Miss Emelia From was elected to work in the Wilmerding Rankin District.

The request from Presbytery of Uncompahgre for a worker for Montrose, Colo., was granted and Miss McIntyre was appointed to begin work there Jan. 1st, 1916.

The request of Caledonia Presbytery was granted and Mrs. Leola Douglass was appointed to work in North Park Section, Buffalo.

Field Secretary, Mrs. Alter, reports two W. M. S. organized and 103 visits.

Before adjournment the Board united in prayer for Mr. Porter who met with a serious auto accident; Mrs. Mary C. Porter as she ministers to him. Mrs. Cook who was called from our meeting on account of the serious illness of her aunt, and Mrs. Little, mother of Miss I. B. Little, our Y. W. Secretary, who has been ill for months, that the loving heavenly Father may bestow upon each one His richest blessing.

MRS. JOHN S. CRAWFORD, Secretary.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson.
Simnasho, Oregon .....Rev. W. A. Matthews.
Tama, Iowa .....Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Hazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, Akron, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Miss Martha Payne, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

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Cleveland, Tenn.—Rev. D. F. White.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden. Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Norfolk, Va.—Rev. Wm. McKirahan, D. D.
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Lena Brotherston, Appointed 1906 ...Sangla Hill
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Alice G. Burnham, Appointed 1915 .....Sialkot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss L. B. Hamilton, Appointed 1908 .....Zafarwal
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot
Miss Harriett Jongewaard, Appointed 1915 .....Sialkot
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Jane Martin, Appointed 1906 ....Khangah Dogran
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Henrietta Moore, Appointed 1898 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Mabel Clare Stewart, Appointed 1915, Gujranwala
Miss Martha Strong, Appointed 1915 .....Sialkot
Miss Ruth Warnock, Appointed 1913 .....Sargodha
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Margaret M. Wilson, Appointed 1903 ..Gujranwala
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss Ethel Wilson, Appointed 1913 .....Rawalpindi

HOME ON FURLOUGH FROM INDIA.

Miss Hazel Bennett, Appointed 1909 .....New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ...Tarkio, Mo.
Miss Kate A. Hill, Appointed 1896 .....212 E. 46th St., Chicago, Ill.
Miss Josephine Martin, Appointed 1896 .....503 W. 6th St., Pittsburg, Kans.
Mrs. Alice McClure, Appointed 1897 .....New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....Cairo
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Ella Downie, Appointed 1913 .....Benha
Miss Ruth Margaret Eddy, Appointed 1914 .....Cairo
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Davida M. Finney, Appointed 1914 ....Alexandria
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Edna Jean Giffen, Appointed 1915 .....Cairo
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Helen Jeannette Martin, Appointed 1915 ..——
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Tanta
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ruth A. Work, Appointed 1904 .....Assiut

HOME ON FURLOUGH FROM EGYPT.

Miss Margaret Bell, Appointed 1901 .....Tarkio, Mo.
Miss Daisy Robertson, Appointed 1915 .....Allegheny Valley Hospital, Tarentum, Pa.
Dr. Anna Watson .....New Athens, Ohio
Miss Ida B. Whiteside .....South Cambridge, N. Y.
Miss Roe O. Williams .....Van Nuys, Cal.

SUDAN.

Miss Sarah Isabella Dight, Appointed 1914 ..... Khartum North
Miss Elsie E. Grove, Appointed 1912 ...Khartum North

HOME ON FURLOUGH FROM SUDAN.

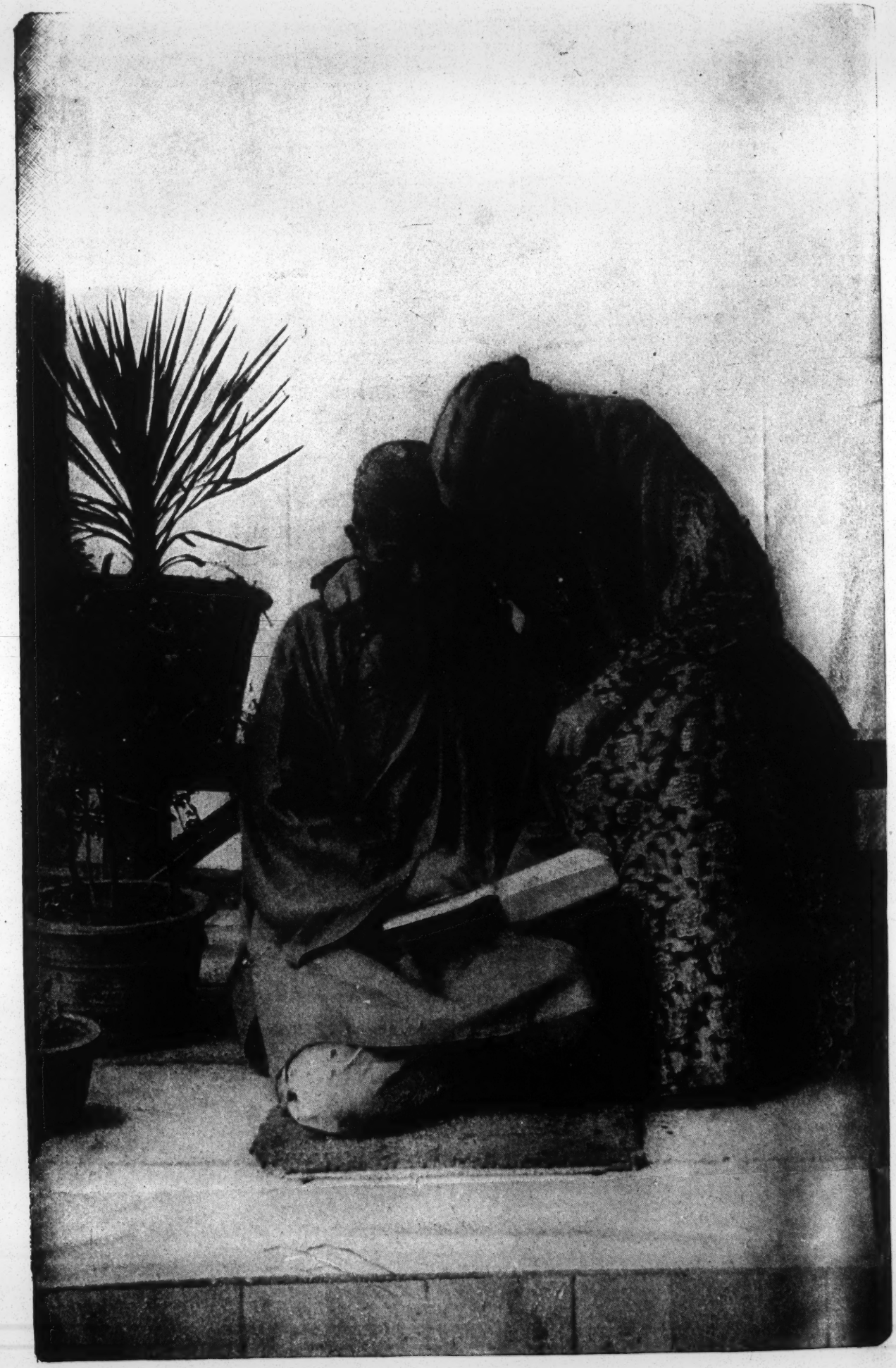
Miss Fannie G. Bradford, Appointed 1907, Sherrard, Ill.
Miss Aulora McIntyre, Appointed 1911, Lenox, Iowa.

Address All Letters Care American Mission.

A Chinese Woman and her Bible Teacher

WOMAN'S harsh master, Pain, has furrowed deep
Her patient face, but like a child whose sleep
Is broken by a happy dream, her smile
Of joy confesses Him whose voice the while
Binds up her broken heart with balm of 'Peace,
Be of good comfort—let thy mourning cease.'
Blest among women! but more blessed thou,
Who stoop'st with yearning arms and eager brow—
Serving, not served, a minister of grace.
The brightest angel who beholds God's face
May not thy holy office undertake,
For this poor child the heavenly Bread to break,
As when in Nazareth oft the mother mild,
His simple fare spread for her Holy Child.
All hail, thou Mary of the latter day,
'Tis thine His lambs to feed, till He shall say
'Come, O beloved, of my Father blest,'
Thyself a child in His strong arms to rest.

—J. F.



A CHINESE WOMAN AND HER BIBLE TEACHER.
"The future of China will be molded by its mothers."